

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVI

JACKSON, MISS., February 15, 1934

NEW SERIES  
VOLUME XXXVI, No. 7

## Baptists Near and Far

Dr. Geo. W. Truett will conduct an evangelistic campaign in Raleigh, N. C., March 6-16.

Dr. Geo. W. Leavell sails from China April 16 and expects to spend a year in America.

R. A. Walker of Mt. Olive, after helping in a good meeting at Goodwater church, near Magee, is now in a three weeks meeting in Holden, W. Va.

Mrs. W. J. Cox of Memphis, formerly president of the Southern W. M. U., was recently elected treasurer of that organization to succeed Mrs. W. C. Lowndes of Baltimore.

The church at Tylertown has called W. R. Cooper of Drew and it is reported that he has accepted the pastorate. May the blessings of our Father be upon the church and good pastor.

We are not surprised that the editor of the Alabama Baptist says of our Mississippian at Jasper, Ala., "Dr. Yarborough (W. F.) has been one of the greatest leaders in the state and is absolutely trusted by every one who has ever known him."

February closes the campaign for membership in the 100,000 Club. Everybody ought to join now, and thus help to reduce the debts on our Southwide boards and institutions.

A good Wednesday night congregation greeted the editor at Crystal Springs last week where he had gone to speak in the interest of missions. Pastor and Mrs. T. W. Talkington let no grass grow under their feet, and have the cordial support of one of the strongest churches in that part of the state.

The church at Pelahatchie on last Sunday called Rev. W. W. Izard as pastor for full-time and he begins his work with them at once. This church has hitherto cooperated with Morton in making a pastoral field, but they have the courage to undertake the full-time service. We congratulate these people whom we had the pleasure of serving some years ago, and wish for them and the new pastor the fulness of the Father's blessing.

The Minutes of Union County Association show reports from 27 churches, with a membership of 5,344. There were 226 baptisms the past year, only four churches reporting no baptisms. Total contributions for local uses \$4,413.65; given to the cooperative program \$1,000.42, and to designated objects \$1,444.12. The largest number of baptisms was reported from Macedonia church, 35, and the next by Fredonia church, 30, then 28 from Ingomar. The largest mission gifts were from New Albany church, \$1,644.48.

Mississippi leads all states in the Southern Baptist Convention in the number of standard Young People's and standard Adult classes to date. Help us keep the record throughout the year by bringing your class up to this point.

Several have taken the suggestion and have sent \$1.00 for eight months subscription to the Record. This is at the regular rate of \$1.50 per year, but it is a little more convenient to many who by this plan save the expense of buying a money order, or the tax on a check. You may send \$1.00 for eight months or \$2.00 for sixteen months.

The Mississippi friends of Dr. Chas. S. Henderson who went from Greenville, Miss., to Nashville, Tenn., will be glad to know his work begins well with Immanuel Church and he is happy.

The church at Philadelphia has extended a call to Rev. D. A. (Scotchie) McCall. We have not heard as to his purpose. He has built up a fine congregation and a good house in his present pastorate at Griffith Memorial in Jackson. The church at Philadelphia offers a great field for service.

The Ex. Committee of the Southern Baptist Convention through whose hands all funds for Southwide objects are supposed to go report total receipts for January of \$163,130.99. Of this amount \$74,890.55 was for the cooperative program to be distributed according to the agreed ratio; the rest was designated for special objects within the program. Mississippi gave \$1,314.37 for the cooperative program, and \$7,392.84 for special designated objects. This large amount for the latter was due probably to the W. M. U. Lottie Moon offering for foreign missions.

Copiah County Association is the only one whose minutes so far as we have observed show the percentage of the gifts of each church going to missions, a good idea, to which might be added the per capita gifts of each church. There are 31 churches reporting 6,739 members, 272 baptisms, \$24,279.49 given to local objects and \$4,449.21 given to missions. Hazlehurst was the largest contributor to missions, \$1,317.27 with Crystal Springs a close second, \$1,149.79. The largest number of baptisms was reported from Gallman, 34.

During the seven year period that Rev. L. S. Cole has served as pastor at Marks, there have been 329 received for baptism. In addition to these, there were 293 received for baptism in other churches in the county under his leadership, making a total of 622 for the seven year period. During this time a total of \$45,000.00 has been raised by the church for all causes by the Marks' church. In addition to serving the church at Marks, brother Cole is pastor at Walnut and also Sledge. He has been devoting his spare time to preaching at small missions throughout the county. Under his leadership a beautiful brick church has been built at Walnut.—A Deacon.

The people who are working the slogan about "the truth in advertising" ought to pay some attention to the advertising of the cigaret makers and the tobacco manufacturers. How often you have seen that about "not a cough in a carload." This would never have been thought of except for the fact that everybody knows that smoking irritates the throat. And now you are seeing much about the use of tobacco preventing or curing "jangled nerves," when it is well known that cigarette smoking tends to make nervous wrecks. And yet we notice a publication representing a Baptist college which is almost a cigarette bulletin. If we are to approximate truth in advertising, here is a good place to begin. Somebody will be raising the question whether a college whose paper sets forth in large pictures the advertising displaying young women smoking is a good place to send our girls.

## THE HEAVENLY DRAMA Eldridge B. Hatcher

Would you like to witness a marvelous moving-picture exhibition? Read the book of Acts. It presents a vast Drama,—the Drama of the birth and progress of the early church. Will you permit me to make the following suggestions:

Sit in an easy chair. Banish all disturbing noises. Relax muscles and nerves. Most important of all—surrender to the indwelling Spirit for His guidance.

Now open your Bible at the first chapter of Acts. Close your eyes to the scenes around you and open the eyes of your mind and heart upon the moving-pictures of the chapters as you read. In other words, see the pictures in the verses. Visualize the persons and events that are mentioned in the verses. As you move through the book, watching eagerly each picture as the author-artist unrolls it, you will be looking upon the stately steppings of Christ Himself. He is the chief figure on the stage. He is the hero of the divine play. But in this play there is the villain, as well as the hero, and the villain is Satan, and the Drama is the story of the conflict between these two characters, Christ and Satan,—and between Heaven and Hell.

You will discover also that Christ is the Manager and Director of the Drama, calling the human actors on the stage, and directing them in their movements.

"But," you ask, "How can Christ be the Director and the Hero in the story of Acts? Had He not ascended to Heaven and was He not in Heaven during the occurrences related in Acts?"

Yes, in Heaven and on earth, too. All this is explained by a little word in the first and second verses of the first chapter,—the little word, "began." The verses read as follows: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach until the day He was taken up."

Now the writer of Acts is Luke and in this opening statement he is referring to the other book which he had written—"the former treatise"—which was the gospel of Luke. That Gospel gives the life of Christ on the earth, and Luke says that in that former book he told of what Jesus BEGAN to do and teach until His Ascension. But now he is commencing another book—the book of Acts—and the inference is that in this he will tell of what Jesus CONTINUED to do and teach.

That makes plain Luke's plan in this second book. He will show Christ continuing His earthly work after His Ascension, just as truly as He began it before His Ascension. But with this difference: In the Gospel we see Christ on earth; in this book of Acts He is in Heaven. In Luke He is in human form with human limitations; in Acts He is here in Spirit as the glorified One of infinite power. In Luke we see Him visibly dealing with men through His Holy Spirit.

The curtain rises and the Drama begins! Our eye falls instantly upon Christ. He is talking with His disciples on Mount Olivet just outside of Jerusalem. See them plying Him with questions as He explains to them the nature of His King-

(Continued on page 4)



## TEN MINUTE SERMON

### THE CHRIST WE FORGET IN THE REALM OF CONSCIENCE

E. J. Caswell, D. D.

(Continued from last week)

And second, I know Jesus Christ is a fact and not a fiction in the realm of Conscience. In one of his poems Browning asks the tense and startling question, "What will God say?" We find others, including ourselves, looking where we think Jesus Christ is, and asking the question, "What will He say?" We commend a certain course or disapprove it, but "Master, what do you say?" And somehow, when He moves His head in disapproval, we admit that we are wrong; and when He moves His head in approval, our strength is as the strength of ten thousand by virtue of His commendation. So it has come to pass that when there is any misgiving, any doubt about a statement or an action, we go up to Christ and take our measurements from Him. And so far as the world has got any conscience today, the conscience of Christendom is Christ. And when you say that an action is contrary to Christ, you have damned it. And when in justification of any action you say, that accords with Jesus, you have commended it. If we concede this, then it is perfectly obvious that all the discord, or all the harmony of the music of our life depends upon that common chord Christ. And wherein my life is untrue to Him, it is wrong. And wherever it is true to Him, it is right. This is your consciousness just as it is mine. And sailing over this sea, Jesus Christ is the Sun by whom we take our bearings, and find out where we are on the great deep of life. He is a fact in the conscience. And when I read His sayings in the Book, there is something within me says, "You know every word of that you have read is true, and it is right." And as I go and stand alongside of Him I realize that I have got to be a better man than I am now, or I have got to leave Him. That is staggering in its importance, is that statement; that I am under the necessity when I go up to Him to highly resolve to be a better man, or I am compelled to go away from Him. He makes such an appeal to my conscience that for relief I have got to give Him my allegiance; or I must turn my back upon Him as they did in the olden time according to the searching words surrounding our text.

Is it not a matter of very solemn satisfaction that eyes by the million have been fixed upon Jesus during these passing nineteen centuries? There are eyes of friends and foes, eyes of devotion and eyes of criticism; but today there is nobody known to me in literature who has a word of dispraise to speak in regard to Jesus Christ. And there is not a person in our loved Mississippi at this moment, but is sure in his soul as he is sure he has a soul, that if every man in the State commenced to live the kind of life Christ commends, the State of Mississippi would be the finest of them all in twenty-four hours. And when you have said to your child, your brother, your companion, your neighbor, your deacon, your pastor, "Imitate Jesus Christ," you have said a word which God Almighty knows none higher. Christ is a fact in the realm of conscience.

The third and last thing I shall say is this. Jesus Christ is a fact and not a fiction in human experience. I am very weary of reading the four Gospels trying to find out how Christ managed to so live, and talk, and act, eat, sleep, and do all the things incident to a human life, and yet cause to grow in the brain and heart and conscience and life of those Apostles the belief and the certitude that He was God. To me that

is the amazing thing in all the Bible. We do not wonder that God could divide the waters of the Red Sea, but that a man—for God was manifest in the flesh when Christ became a man—that a man could live, and men be privileged to watch him and listen to him, see him asleep and awake, see how he ate, see how he met criticism and how he met praise, hear him pray, know him, and come to believe he was God, that astounds me, and the more I think about it, the more astounded I become. And so the miracle, I say, of the Christian religion is Christ, and the fact that He proved Himself God in the experience of those men who knew Him so intimately. Now they never dreamed that He would die. It never entered into the minds of those men as they came into the conviction that He was God, that He would die. And when He once announced in metaphor his approaching death, Peter said, "Be it far from Thee Lord; this is unthinkable." And so when He died on the cross, you would have seen, had you been there, those Apostles flung into the wildest confusion that ever men were thrown into since God created Adam. They literally did not know what to do. I know that, because I have gone down the Emmaus Road that Saint Luke talks about, and I have noticed two of the Lord's disciples walking and talking, and as they talk I have heard them say this, "We trusted that it had been He who should redeem Israel." Now listen—"But He is dead." And there is the collapse of every bit of hope, and they are out in a boat that is without a chart and rudderless. He is dead! Ah, I have listened to that speech on that Emmaus Road until I have heard a minor sound enough to break one's heart. He is dead! There is nothing left! The universe has fallen into chaos with us. We believed Him God, and He is dead! Now, friends of mine, what can ever recover men from gloom like that? Why the resurrection only, nothing else could ever do it. And the fact that those men were recovered from that confusion of thought and feeling proves the resurrection a fact. The change in them demands a change in the dead Christ. And you cannot account for their recovery from that maze of confusion unless you accept the fact that a resurrected Christ appeared to them, and rescued them from that bottomless pit of misery into which His death had plunged them.

Now that is all right. But how can He make other people who did not see Him believe that, is our problem here. Well He will do it in the same way. And so there comes Saul of Tarsus, whose effort had been to crush Christianity. But instead of crushing it, he became its chief friend, the one who did more to spread it than anybody else who ever lived. What happened to him? On that Damascus Road he fell and God stood over him. And he said, "Who art Thou?" And the great God to whom he made his appeal said, "I am Jesus." And Paul rose up to be a firebrand in the hand of God; to be a rocking thunder bolt in the hands of the Omnipotent Jehovah. Because Christ came into his experience. We talk foolishly if we offer to explain the life of Saul merging into the life of Paul by anything other than some such august and tremendous fact as the vision of the Lord.

What went on here has been going on from that day to this, and Christ has been showing Himself to be a fact in human experience. We have not followed cunningly devised fables. We have had a personal acquaintance with Jesus Christ. That is our religion today. I do not call myself a Christian because I give a little money to missions. I could do that and go to hell. I do not call myself a Christian because I am a member of the First Baptist Church of Green-

wood, Miss. I could be that and go to hell. I do not call myself a Christian because I have been immersed in water, for I could do that and go to hell. But I am a Christian because Christ is a fact in my experience.

Now I have thus written because I think I never saw in all my life so much uncertainty in regard to the basal primal facts of Christianity. I do not know how men come to this uncertainty. And when you have so called religions that deny His deity, why one can only say one wonders. This Jesus Christ stood one day and He said this one sentence that is burned on my brain, heart, conscience, soul and life. He said, "He that hath the Son hath life; he that hath not the Son shall not see life." Clean-cut, dividing to the very marrow of the bone! If you have me, He says in language a little child can understand. If you have me, you have life: If you have not me, you have not life. And I can only say He who uttered that phrase is the Son of God, the Saviour of the world. He is not some fictitious character in a novel, but He is a real person and will make Himself real to the man who wills it so. And whether you have gone through the schools or not, if you like you can have the sure evidence that Jesus Christ is your Saviour. Surrender your life, without condition, to Him, and you will know He is a fact and not a fiction on the pages of history. He is a fact and not a fiction in the realm of Conscience. He is a fact and not a fiction in human Experience. "And we believe and are sure that thou art that Christ the Son of the living God."

—BR—

Pastor M. P. Jones will have a Training School at Georgetown this week, conducted under the auspices of the State Sunday School workers.

Last week Pastor J. D. Franks of Columbus had with him brethren J. E. Byrd and E. C. Williams, and Miss Cameron and Mrs. Mize in a training school for the Columbus workers.

Sorry to learn of the continued illness of Dr. O. L. Hailey of Nashville, once pastor at Oxford in this state. He is a brother whose life has helped many good causes.

### CONCERNING THE RELIEF AND ANNUITY BOARD

—O—

1. It was created by the Southern Baptist Convention as its pension agency in 1918.
2. It has enjoyed a steady and substantial growth. Its assets were \$106,000.00 in 1919; they are \$4,016,000.00 in 1934.
3. It has paid in benefits to date—relief, \$1,700,000.00; annuities, \$550,000.00. Total, \$2,250,000.00
4. It has earned on its investments nearly \$2,000,000.00.
5. It has added to its reserves since the economic depression began \$1,000,000.00.
6. It has sustained only negligible losses on its investments.
7. It is as ably managed as are the great life insurance companies and trust companies.
8. It is paying quarterly relief benefits to nearly 1,100 ministers and widows.
9. It has over 2,000 participants in its annuity plans.
10. It is paying monthly annuity benefits to nearly 300 ministers, missionaries, widows, and orphans.
11. It earnestly desires to serve every preacher and missionary in the bounds of the Convention.
12. How much are the churches and pastors willing to cooperate with this Board in administering relief to their dependent aged ministers and widows, and in making its Service Annuity and other special plans really effective in preventing old age dependency among their preachers?





CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

**THREE NEW MISSIONARIES APPOINTED**

At a recent meeting of the Foreign Mission Board three new missionaries were accepted for service in China. These three were already in service in China and the Board found it possible through the generosity of friends and churches in the homeland to accept these as full members of our missionary staff.

The three recently appointed are brother George A. Carver and wife of Kentucky, and brother Harold Hall of Oklahoma.

When Mr. and Mrs. Carver, whose application has been before the Board since 1929, learned five years ago that the Board was not able financially to send them out, they secured educational work in Shanghai University, accepting short time contracts and hoping always to be included in the fold of the Foreign Mission Board's missionaries. After these years of splendid service, the Carvers find great joy in being able to serve the Master more directly and under the Christian flag of Southern Baptists.

Reverend Harold Hall has been receiving his support from a group of friends in Oklahoma who for three years have made it possible for him to serve at Yangchow, China. Recently he married Alice Wells, a teacher in Shanghai University and a missionary of Southern Baptists. Resigning from her position in Shanghai University, she joined her husband at the Yangchow Station. The friends of brother Hall have decided to send their gifts for his support to the Foreign Mission Board with the understanding that the Board appoint him as a regular missionary of the Board. Gladly does the Board accept this proposition, and rejoicing over the privilege of being able to appoint a new missionary, the Board adds Harold Hall's name to the roll of Southern Baptist missionaries.

**SECRETARY MADDRY CANCELS VOYAGE**

Secretary Charles E. Maddry of the Foreign Mission Board had his passports and tickets ready to sail for Europe on the 18th of January to visit the Southern Baptist mission stations. But for four weeks he was confined to his home with influenza. This long illness compelled him to cancel his plans and reservations for sailing. He is now much improved and back at his office, but his plans for visiting the European mission work are indefinite.

**UNUSUAL BOOK VALUES  
MISSION BOOKS FOR READING OR STUDY**

Reduced from 50 cents  
to  
25 cents per copy

- ONLY A MISSIONARY—Ray—(General).
- BAPTIST MISSIONS IN NIGERIA—Duval—(Africa).
- YORUBA LIFE—Duval—(Africa).
- THE DAY OF SMALL THINGS—Pruitt—(China).
- CHRISTIANITY'S CHINA CREATIONS—Bryan—(China).
- GOSPEL TRIUMPHS IN ARGENTINA AND CHILE—Hart.
- IN THE LAND OF THE SOUTHERN CROSS—White, Muirhead—(Brazil).
- REMINISCENCES: TWENTY-FIVE YEARS IN VICTORIA BRAZIL—Reno.
- ALBUM OF SOUTHERN BAPTIST FOREIGN MISSIONARIES (Old Edition).
- Mary Hunter, Manager Book Department, Foreign Mission Board, Richmond, Va.

**THE RECORD FOR JANUARY**

Received from the Cooperative	
Program .....	\$ 36,644.08
Designated .....	22,063.61
Debt .....	6,936.23
Lottie Moon .....	103,093.77
Miscellaneous .....	2,979.74
<b>TOTAL .....</b>	<b>171,717.43</b>
Total for January 1933.....	147,975.10
<b>Increase .....</b>	<b>\$ 23,742.33</b>
E. P. Buxton, Treasurer.	

March is the spring month for Mission Study. Twenty-five foreign missionaries on furlough in the South are giving their full time to telling the Southland about missions. They are eager and ready to come to any church anywhere at any time. See page 22, *Home and Foreign Fields*, February, 1934.

To attain one's goal deserves congratulations! To exceed one's goal commands special praise! With the Lottie Moon Christmas Offering Woman's Missionary Union has far exceeded her goal! By this splendid achievement the women of the South have lifted high the foreign mission ensign, and bid every Southern Baptist to get in step with the King's marching orders.

The Foreign Mission Board wishes to commend the Florida chain of Missionary Assemblies being held from January 20 to February 15. E. Stanley Jones is the key-speaker, and Missionary Ira Patterson, a Southern Baptist missionary on furlough from China is one of the speakers in the party.

May every Southern Baptist mark August 5-12 on his calendar for vacation-time at Ridgecrest, North Carolina. Those eight days will be Foreign Mission days on the Southwide Assembly grounds.

The Foreign Mission Board Report this year will be edited for use as a mission study book entitled, "The Word of God Increased." Let's plan to use it in mission classes, in missionary meetings, in prayer meetings, in B. Y. P. U.'s, in preparing sermons and other messages!

The Revised Edition of Seedtime and Harvest by Missionary Mary Alexander, is just the Baptist foreign mission book on South China that adult, young people and intermediate classes everywhere will want to study this spring. Next fall Japan will claim the attention. To understand the Orient one needs to study China and Japan simultaneously.

North Run Baptist Church, Richmond, Virginia, the old home church of Rev. J. C. Quarles held a farewell service on January 28th for Missionary Quarles and his wife who will soon be sailing for Argentina to add more years of service to their 25 years record.

The Olive Riddell Circle of the W. M. U. of the Dover Association of Virginia made a sailing gift of \$145.00 to Missionary J. C. Quarles and his wife on January 28th.

"How many subscriptions to Home and Foreign Fields have the B. Y. P. U.'s in your church received?" is the question echoing throughout the South. The B. Y. P. U.'s have pledged a 25,000 goal to be reached by the Southern Baptist Convention in May. But can youth reach so mighty a goal without the hearty assistance of the adult Christians around them?

Sunday schools have been maintained in nearly every part of Northern Nigeria.

Nearly all the important and central churches of Northern Nigeria, Africa, have had W. M. U. work organized since 1925.

Only three churches in Northern Nigeria, Africa, are maintaining B. Y. P. U.'s. These are Kaduna, Jos and Kano.

"Three miles from Ogbomosho on the Oshogbo Road, there is the Leper Colony. This project was the child of Dr. B. L. Lockett's heart. For it he planned, labored, prayed and sacrificed. Accommodations are there for twenty-five lepers in the early stages of the disease, to live, support themselves on the farms, receive medicinal treatment and be cured."—Dr. J. C. Anders.

A Chapel is needed for the Leper Colony near Ogbomosho, Africa, so that the leper will have a place in which to meet for worship and for the preaching of the Gospel. A memorial Chapel to the memory of Dr. B. L. Lockett would be a fitting memorial to him who put so much of himself into that Leper Colony.

We have received a total to date of \$113,440.23 for the Lottie Moon Christmas Offering.

Dr. H. H. Muirhead, President of our Baptist College and Seminary at Rio de Janeiro, Brazil, has resigned the presidency because of ill health. He is sojourning in Argentina for a season in an effort to regain his shattered strength. Missionary A. J. Terry has been named as Acting-President for one year.

"Do not forget to pray for the W. M. U. School in Shaki. It will be opened in January or February 1934, if the Lord wills."—Neale Young, Africa.

Reading, Writing, Simple Arithmetic, Bible, W. M. U. Methods, Infant Welfare, Sanitation and Hygiene will be taught at the W. M. U. School in Shaki. These classes will be in the morning. Every afternoon will be given to practical lessons in Gardening, Poultry Raising, Sewing, Laundry Dyeing and W. M. U. work.

"Pope Benedict XV did us the honor to condemn our two Reviews Bilychnis and Il Testimonio. The faithful are forbidden to read this pernicious literature. Our publications are evidently getting on the Vatican's nerves."—D. G. Whittinghill.

"Did you know that the world's biggest church is a Negro Baptist church in New York? It is the Abyssinian Baptist Church which celebrated its 125th anniversary in November. With a membership of more than 11,000 it claims to be the largest Protestant church on earth."—MISSIONS.



# Editorials

## FINDING THE LOST

Last week there was a word said in these columns about seeking the lost. But you will remember that Jesus said of the man who lost one of his hundred sheep, that he went "after that which is lost until he find it." Again of the woman who lost one of the ten pieces of silver, that she lights the lamp, sweeps the house, and seeks "diligently until she finds it." How that last phrase rings in both parables. There is no giving up the search until the lost is found. And Jesus is here talking about His attitude and the proper attitude on our part toward lost sinners. It is not enough to seek the lost, we must find them.

Here we mention a few practical ways of finding the lost. Of course we will find them if we go where they are. We will not find them if we do not go where they are. Every pastor, every church member ought to know the spiritual geography of the community in which he lives.

Our church houses ought to be accessible to the lost, to the masses of the people who are living in sin. The tendency now is to move the church houses out into "respectable" and well to do neighborhoods. Down town churches are hard to maintain because the people who support them want them in the better sections of the cities. We leave the work of looking after the lost to rescue missions, to Salvation Army folks and such like.

The church houses ought to be such as to make attendance easy for the lost. That does not mean cushioned pews, for more people attend churches where the benches are hard than sit on upholstered pews. Many people will go to a tent or a tabernacle who will not go to a temple. Perhaps most people are more at home in a cheap house than in a costly one.

We ought of course to treat people well when they come to church. If we love them we will treat them well. A cordial greeting at the door will open their hearts to the gospel message and make them want to come again.

But these are not the chief things. We must not wait for people to come to us. The Lord did not. We must go to them. Traveling in a two horse wagon from church one Sunday in the northeastern part of the state, and passing house after house where people lived in comfort but were not at church that day, we asked the deacon driving the wagon if the preacher visited these people. He replied, "Brother, I don't suppose there was ever a preacher in any one of these homes." Somebody had failed to find them.

The preacher and other members ought to have a list of all the unsaved people in the community. If it hasn't been done it is well to take a religious census. But we ought to have not only in mind in a general way but in writing a list of all the unsaved in reach of the church. And we ought to use the list by praying for the lost, and by making personal effort to bring them to the church house and to the Lord. And we ought to keep it up till they have found the Lord.

When the Spirit of the Lord told Philip to go and "join" himself to the chariot, he meant for him to stay with him till the man was saved.

We were pleased to have a short time with Rev. E. T. Mobberly of Hattiesburg last Sunday. He is happy in the work he has recently undertaken in Wausau church.

We are sorry to learn of the death of Zach. Sullivan, Jr., the seventeen year old son of Rev. and Mrs. Z. T. Sullivan who went from Mississippi a few years ago to be pastor a second time at Cheneyville, La. Many friends in the state will remember them in genuine sympathy.

By the generosity of friends Dr. and Mrs. M. E. Dodd are planning a trip around the world to visit all our mission fields, following the meeting of the Baptist World Alliance in Berlin in August.

The Alabama Baptist says: "Dr. J. R. Hobbs celebrated on last Sunday his fifteenth anniversary as pastor of the First Baptist Church, Birmingham. Surely he has done a great work for that great church. The church had only about 500 members when he became pastor and now it has about 2,500. The church has given many thousands of dollars to the Cooperative Program and has built one of the greatest Educational Buildings in the South. Dr. Hobbs has been a great leader in the State and in the Southern Baptist Convention."

Pastor W. D. Wallace begins his sixth year at Lumberton with fine encouragement. They have weathered one of the worst, probably the very worst, closing of mills and banks, and moving away of many of the best people brought real hardship, but put them on their mettle. He says his people are getting great good from reading the Record, which goes to many homes to be paid for by the month. The pastor sees that the subscriptions are collected and sent in. Thanks for the words of appreciation about the Record.

Didn't it rain Sunday? All day long it came down at Laurel where the editor went to supply at First Church for Pastor Gates who is helping in a meeting in Orlando, Fla. From Jackson Laurel is not so easy to reach, but it is like the boarder said to the landlady who noticing him helping himself frequently to the butter, she remarked that butter cost forty cents a pound, he replied, "Good butter is worth it." While the congregation was off on account of the rain, we all had a good time together, at Sunday school, preaching and B. Y. P. U. We enjoyed the hospitality of those who were left in the home of Pastor Gates, and in the home of the Pedens.

There is a word in another part of the paper from brother J. W. Newborough, superintendent of the Baptist Rescue Mission in New Orleans. This is a department of the work of the Home Mission Board. He and his helpers are doing the work which the Lord did and commanded us to continue. We know of no place in the world where more genuine Christian work, the work of saving the lost, is being done than is now being done in New Orleans. The students of the Baptist Bible Institute are all missionaries without cost to the denomination, except as we contribute to the support of the Institute as a training school for workers.

## ANOTHER SATISFIED CUSTOMER

The quotation which follows is from a letter recently received by the Executive Secretary of the Relief and Annuity Board. The brother who wrote it is a member of our old Annuity Fund and upon reaching age sixty-eight, February 17, 1934, he will begin to receive his monthly checks for \$41.66. Those who enter the Service Annuity and do as this brother did and keep on keeping on until they reach age sixty-five will be quite as happy.

"I am sending you check for the last payment on my annuity.

"When I began these payments I did so quite as much for the purpose of cooperation with the work of the Southern Baptist Convention as for the purpose of obtaining the annuity, if I should live to do it. Now, the annuity payments will be no small aid, in fact, will supply a necessity.

"Mrs. ——— and I used to say that when we received the annuity payments, if we should live to do so, we would turn the money back into our missionary channels; we were giving that much or more then and felt economically secure. But we did not anticipate these 'out-of-joint' times."—Thos. J. Watts, Executive Secretary, Dallas, Texas.

## THE HEAVENLY DRAMA

(Continued from page 1)

dom work,—when, lo, He makes a statement, and this statement is the key to the Drama. Notice their shining eyes as they listen. You must listen, also, because this exhibition gives not merely pictures but also the voices of the speakers. You must therefore keep open the ears as well as the eyes of your soul. You must, in imagination, HEAR the tones of the Master—can you hear them?—as He says slowly,

"YE SHALL RECEIVE POWER WHEN THE HOLY GHOST IS COME UPON YOU"—

"Hold the picture!" you say, "and let me get clearly those words." It is indeed well that you should get them for the verse gives, in one declaration, the entire plan of the book,—the plot of the Drama. You see now what you must expect. First, some Power—the Power of the Holy Spirit—is to come into those disciples. No wonder their eyes are shining as they are looking excitedly at each other as well as at Christ. Their eyes seem to be asking, "What is this power?"

But Christ makes another statement. Listen. "AND YE SHALL BE MY WITNESSES"—

Ah, now they know what the Power is for. It will enable them to do their Kingdom work,—the work indicated in that last statement of Christ. They are to go out into the world testifying of Him.

But He has not finished. He has not told them where they are to give their testimony. See their eagerness as He says,

"BOTH IN JERUSALEM, AND IN ALL JUDEA, AND IN SAMARIA, AND UNTO THE uttermost part of the earth."

Now watch the Master. Are you gazing keenly,—not at these words but at Him and the apostles? Are you looking at them? How are they dressed in your picture? That matters not, however, if you only SEE them. The apostles stand awed and thrilled at His words. But look! His feet are not touching the ground. He is rising—ascending—higher—and higher—and still higher. They are lifting their eyes and tilting their necks now to watch Him. What is that yonder in the sky coming to meet Him? A cloud. It is a cloud of Angels? Some think so. They are escorting Him heavenwards. How far away He seems now as they peer upwards. They are straining their eyes as He fades out of their sight.

They do not move, but keep looking upwards. Now, bewildered, they are gazing into each other's eyes. They start down the mount. Slowly and quietly, in groups of twos and threes, they cross the brook and move on into the city. There along the street they pass through the crowds. No words are spoken and they seem drawn by a hidden power towards the temple. See the great building lifting itself before them. They are ascending its steps. They enter, apparently unconscious of the moving throngs about them in the halls and rooms. They are under a strange spell. The door of an upper room closes behind them.

But let us enter and watch. They fall upon their knees. Nothing happens during the day. The sun ushers in another day and they are back early in the same room. See them as they excitedly gather. They are wondering, "Will the Spirit come today?"

Behold Peter! He stands up and begins talking. He is suggesting that they elect an apostle to take the place of Judas. Why the Master told them to wait. If they are not qualified for witnessing for Him how can they decide such a matter as that of election of a new apostle? Look! They are picking out two men and asking that God will guide them as they cast lots between the two. Shutting God up to those two men! Watch them casting the lots! It falls on Mathias.

(Continued next week)



## THIS AND THAT

By M. E. Dodd

President, Southern Baptist Convention

Editors of Southern Baptist papers spent two days in Shreveport. I greatly enjoyed their fellowship. They dealt with their problems earnestly, seriously and purposefully. As I watched their mental processes and listened to their words, I said to myself, "It would be difficult to find the same number of men of any other group who would represent more intelligence, more scholarship, more moral force, more spiritual vitality."

These brave soldiers of the cross are battling along against odds. They deserve the sympathy, support and prayers of our entire brotherhood. I consider our Baptist papers a denominational necessity. Our denomination, so far as its future life is concerned, could get along without some of the things we are now supporting but it cannot get along without the papers.

On Tuesday, January 30, I was the honor guest at the annual mid-winter meeting of the general officers, state presidents and secretaries of the Worman's Missionary Union of the Southern Baptist Convention at Birmingham. These noble women who labor in the churches for the promotion of God's gospel to the ends of the earth were sitting in council for three days. They were giving careful attention to every detail of their vastly important and widely useful services to the Kingdom of God.

At the moment of my appearance in their meeting, they were rejoicing with great joy over the information that their Lottie Moon Offering had gone more than \$30,000 beyond what it was last year. I rejoiced with them. This is surely a token of God's favor and leadership. We must keep the missionary fires burning or die.

Those godly women gave intellectual and spiritual hospitality to my message. Each one seemed also to be making notes. There were probably thirty odd women in the room, but I felt as though I was speaking to 300,000 women of the South through them.

If our pastors and deacons and men and young people could only catch the same vision of preaching the gospel to every creature as Christ commanded us, we would indeed see His Kingdom come and His will be done in earth in vastly wider circles than is now the case.

I would beg of my brother pastors as Paul did of his in the long ago to help those women in the spread of the gospel. Let us try to make the missionary program church-wide and denomination-wide in interest, devotion and service rather than leave it exclusively to the women as many seem to be doing.

The recent meeting of the Southern Baptist Convention Executive Committee in Nashville among other important matters considered the question of speeding up the movement of our Baptist denominational money. All were agreed that it moves too slowly. One earns his money in January, gives it to his church in February, it is sent to State headquarters in March and sent to the Southern headquarters in April and gets to the Southwide agencies the following week. The committee requested me to suggest that all church treasurers close their books not later than the 5th of each month and send the denominational money to state headquarters immediately, then to request that all state headquarters close their books not later than the 10th of each month and send the Southwide money to Nashville immediately. The Executive Committee in Nashville remits all funds to Southwide agencies each week.

The custom which some churches have and some state organizations also of keeping the money over-time in order to maintain their bank balance and perhaps to save interest is equivalent to an involuntary loan and therefore unjustifiable.

It will greatly serve the cause of Christ to

speed up the movements of our Baptist money everywhere.

I have just received a letter from the Hon. Mattison B. Jones, Los Angeles, California, enclosing his check for \$12.00 for the Baptist Hundred Thousand Club. Brother Jones is a native of Kentucky, the former President of the Northern Baptist Convention, trustee of Temple Church, Los Angeles, and a lawyer of national note. In his letter he says, "I have been watching with great interest the progress made by the Hundred Thousand Club. I think the plan a splendid one and I sincerely hope that it will succeed. I want to be a part of such a movement that has such great possibilities. Therefore, I am enclosing my check payable to your order in the amount of \$12.00, my membership to be numbered 100,000."

**"TOUCH NOT MINE ANOINTED, AND DO MY PROPHETS NO HARM."**  
I Chron. 16:22; Ps. 105:15.

Apparently he had never heard of MINISTERIAL ETHICS. If he had, he must have thought it something to eat. Over the protest of the church membership, he had resigned his pastorate and accepted the presidency of a college in a nearby town. His recommendation placed a friend of other days on the field he had vacated, if vacated can be used in connection with one who remained a constant visitor. Two or three times a week his car was parked in a conspicuous place—as if to advertise his presence; while he—in a lordly, possessive, yet hail fellow well met, manner—paraded the streets patting children on their heads, visiting the sick, extending a courtly hand to housewives seated on their porches, slapping business men on their backs and saying to one:

"How's the church, Bro. Jones? Pastor wants to install electric fans? You don't need them. Be a waste of money."

To another it would be:  
"You don't like your pastor's sermons, Bill? Well, chase him off and I'll come back and preach you some sermons that are sermons."

Or again it might be:  
"You say your son's dead, Mr. Williams, and you want me to conduct the funeral? You may count on me to be there and render every possible service. Have your pastor there? Well—er—yes—you might ask him to give a short benediction."

Other days he sought happier tasks:  
"Don't embarrass yourself with explanations, Gus. I can tell by the way you look that you want to get married. What hour do you want me to come? The pastor too? Oh, no! I can tie the knot hard enough by myself."

Having given up the church on a high wave of popularity, having acquired prestige by becoming a college president and having gained enchantment through distance, he was the idol of the town. The side-tracked pastor had practically no chance to win the hearts of his people, or to make any progress in church work—his was an unpleasant, disappointing, uphill job.

But the school year drew to a close. The trustees had a meeting and—elected another man president of the college. Frantic efforts on the part of the self-important, autocratic usurper to get either a church or a school proved of no avail. Already highly educated, he entered a seminary and took a still higher degree. But Ichobod was written above his name. Never again did he occupy a position of any consequence.

The Word and Way gives the number of people in the 39 states of the Union which voted on the question of repeal. It is shown from these figures that 66.5% of the people over 21 years of age in these states stayed at home and did not vote at all, and only 24.6% of them voted for repeal. The Eighteenth Amendment was repealed by people not voting.

Convention Board  
Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

## BONDS PAID

We are giving below names of those who have received payment for bonds since the session of the State Convention:

## Bonds which matured December 1, 1933—

Mrs. B. McClanahan	\$ 6,000.00
Deposit Guaranty Bank & Trust Co.	2,000.00
W. M. Taylor	3,000.00
W. E. Batson	500.00
O. C. Miller	500.00
Mrs. N. T. Shumaker	500.00
Mrs. Maggie R. Pittman	500.00
M. L. Haynie	500.00
Mallory Brothers	500.00

## Bonds which matured December 1, 1932—

J. R. Dear	\$ 1,000.00
Mrs. Horton	5,000.00

Total.....\$20,000.00

We are in touch with holders of \$5,500.00 worth of bonds which matured last December. We have other bonds ready to exchange for those. This leaves \$3,500.00 worth of bonds which matured December 1, 1933, which have not been located. We are ready to exchange bonds we have as soon as others can be found. Holders of matured bonds will remember that no interest can be collected after maturity date.

Last week's edition of the Baptist Standard was a double number, featuring in an excellent way the College of Marshall, and East Texas.

Mr. Harvey Herod writes: Mr. Auber J. Wilds spoke last night to the B. Y. P. U. at Ingomar. He brought a good message. Ingomar has a splendid B. Y. P. U.

Pastor L. Bracey Campbell says his people were particularly pleased with this month's report of the church treasurer. The church treasury is not a bad thermometer.

Dr. J. W. Storer, some years ago pastor of First Church, Greenwood, Miss., has been two years at First Church, Tulsa, Okla. In the past year he baptized 161. The church membership is 2,295, and they gave \$6,587 to missions.

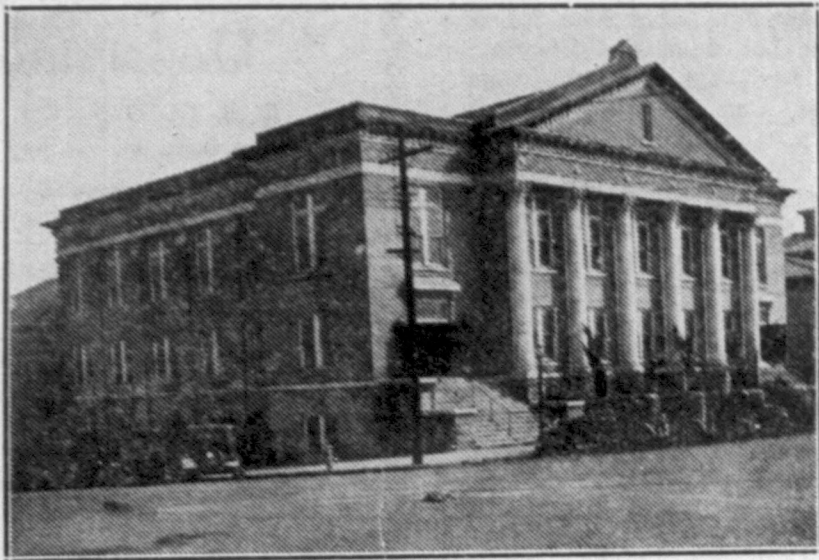
George County Association, we suppose, has the smallest number of churches of any association in the state, having only four reporting, namely, Lucedale, Rocky Creek, Agricola and Shady Grove. They print this year in one the minutes of the past two years. They report for the past year 69 baptisms. Total given for local objects \$3,432.63. Total given to missions, etc., \$467.11.

It is not a good sign when we turn to the law makers and law enforcers to help protect our religion. Law is for the lawless, and not for Christians. Why should a Christian have to appeal to the law to keep him from violating the sabbath or from gambling, or horse racing and stealing and murder and drunkenness? Why turn ye again to the weak and beggarly elements?

Trouble seems to be brewing fast in Europe. Today it shows up especially in Austria and in France. In the latter country ministries change with every changing season and sometimes of tenger. The last change was precipitated by a gambling scandal in which government officials seemed to be involved. The royalists and communists took advantage of the condition to promote their own partisan interests. This has produced fighting in Paris like that which brought on the France Revolution. In Austria the government is fighting fascists and communists, and many deaths are reported. Anything can happen today in Europe. And who knows where, how or when the end will be?



## McCOMB'S FIRST BAPTIST CHURCH



**FIRST BAPTIST CHURCH TO CELEBRATE  
MAYFIELD'S 12TH YEAR AS PASTOR  
IN McCOMB**

From McComb Journal

Members of the First Baptist Church of McComb, almost 1,700 in number, will celebrate next Sunday the 12th anniversary of Dr. J. W. Mayfield as their pastor, showing their appreciation of the marvelous growth of the church under his leadership and the great part he has had in the religious development of McComb.

The celebration will continue through all of next week, according to the program, with prominent Southern Baptist leaders appearing nightly at 7:30 in a six-day "School of Missions."

The nightly meetings, to which the membership of the church has invited the entire city, will begin, however, at 6:45, with the pastor conducting a study of "Missions In the Church," using as a textbook the book of the same name, written by Dr. J. B. Lawrence of the Baptist Home Mission Board in Atlanta, Ga.

**Special Program Sunday**

The celebration will begin Sunday with the pastor appearing in the pulpit to deliver the first morning and night sermons of his 13th year at the helm of the First Baptist Church. Special music and other features have been planned to pay tribute to the good work of Dr. Mayfield, both as a pastor and as an enthusiastic and energetic civic leader.

Monday night, Dr. Jacob Gartenhaus, missionary to the Jews, will be the inspirational speaker, while on Tuesday, Dr. G. W. Strother, missionary to China, will tell of the work in the foreign field.

Dr. R. B. Gunter, executive secretary of the State Mission Board in Jackson, was scheduled to appear on Thursday night's program to tell of the part the local church has played in the progress of the denominational work in Mississippi.

**Women's Program**

A special women's program Thursday night will feature Miss Kathleen Mallory, corresponding secretary of the Southern Baptist Woman's Missionary Union. Mrs. B. B. Stamps, president of the local W. M. U., urged that all women of McComb make arrangements to attend and hear Miss Mallory.

Dr. J. W. Sheppard, former missionary to Brazil and now professor of missions in the Baptist Bible Institute at New Orleans, will appear as the feature speaker of the final night's program.

Looking back upon the trail of progress which has led from February, 1922, Dr. Mayfield finds that his members have accomplished remarkable achievements under his leadership.

**Built New Church**

Outstanding among these accomplishments is the completion of a new, modern and amply-equipped church building on the corner of Fourth and Delaware Streets.

The pastor has conducted 10 revival meetings in the church since he came. These services extended from eight days to three weeks, during which time more than a thousand individuals have been led to accept the "straight and narrow" in lieu of "the way of the transgressor."

Dr. Mayfield's soul-winning talents have not only been converted to use in his own church. He has carried his work into every nook and corner of the city, ever eager to lend a helping hand to all worthy causes and to promote the work to which he has devoted his life.

In addition to continuing his efforts locally, the pastor has found time to assist in revival meetings in Texas, Alabama, Louisiana, Tennessee and Mississippi, adding more "stars to his crown."

**Balance In Treasury**

Every organization of the church is operating efficiently. The Sunday school work is being conducted so as to provide the maximum of enthusiasm among members under the direction of Superintendent D. L. Blackwelder, who is also director of the church choir.

The Woman's Missionary Union is active under the leadership of Mrs. Stamps, while the Dorcas Club is doing fine work under Mrs. Beverly Dickerson.

There are 27 active deacons, over which Chairman L. Z. Dickey presides.

The young people are organized into B. Y. P. U. units, Sunbeam bands, and Girls' Auxiliary and Royal Ambassador chapters.

Dr. Mayfield has watched his church grow from a membership of 950 to 1,688. All maturing bonds and interest have been paid and there is no outstanding indebtedness. A cash balance is reported in the treasury of each department.

**ON THE OPPOSITE PAGE YOU WILL**

**FIND THE NAMES OF FIRMS**

**IN McCOMB WHO JOIN**

**US IN HONORING**

**DR. J. W. MAYFIELD**

**ON HIS**

**PASTORAL ANNIVERSARY**

**THEY ARE AMONG THE BEST IN  
McCOMB**

## BEGINS 13TH YEAR



DR. J. W. MAYFIELD

**HONORING PASTOR MAYFIELD**

By the Editor

We should like to have Dr. J. W. Mayfield himself tell us something of the secret of pastoral longevity. But he is such a modest brother that somebody else has to do the talking. His people and his friends at McComb are glad to bear this testimony to the excellent service he has rendered, and to the sincere love of those to whom he has ministered and is still ministering.

Occasion is taken of the fact that he is now beginning his thirteenth year as pastor of First Church, McComb, to say a restrained word in appreciation of his work. The editor has known brother Mayfield since the time he came to Clinton to enter Mississippi College and became a member of the church of which we were then pastor. He was then married and had recently responded to God's call to preach. He did not have an easy time; easy times do not make men. He worked hard not only in school but as student pastor. He was recognized as one "in whom is an excellent spirit", and when he finished he carried with him the admiration and love of all.

He went then to the Southwest Seminary and when he had finished there was installed in an important pastorate in the Lone Star State. They wanted him in Alabama and so he went to Opelika. But his friends in Mississippi covet the best gifts and brought him back to the state as pastor of First Church, McComb. Few churches in the state have surpassed it in growth and development in every line.

This is attested by the growing congregations and membership, the building of a magnificent church auditorium with a seating capacity and equipment equaled by few. Dr. Mayfield has conducted his own revival meetings and always with fine results. We dropped in at a service during one of these meetings, saw a splendid audience and heard a mighty good sermon. Beside holding meetings in his own church, he has been in constant demand to help other pastors in the state and in other states, in their revival meetings.

It is easy for anybody who is with him to see the secret of his helpful influence: He loves people and carries a cheerful heart and happy face. You have hardly seen him without a smile. No man could keep up the appearance of good will and cheer as he does all the time without having it on the inside.

Brother Mayfield also has served in many important places for the denomination. He is at present the Mississippi member of the Relief and Annuity Board of Dallas and actively exerts himself in the interest of its work.

May the coming years increase in fruitfulness and joy.



# COMPLIMENTING DR. J. W. MAYFIELD

The following business and professional men of McComb extend to Dr. J. W. Mayfield of the First Baptist Church their heartiest appreciation of his splendid work on the beginning of his 13th year

HOTEL McCOLGAN

"It's Homelike"

McCOMB COTTON MILLS

GARNER-DAY COMPANY

Phone 156

GULF McCOMB MOTOR COMPANY

Phone 92

KENDALL SERVICE  
STATION

Phone 51

"GREETINGS"

We rejoice in our good fortune in having you with us  
on this the beginning of your 13th year.

McNEES MOTORS, Inc.

McCOMB CITY DRUG  
STORE

Phones 1400-1

COCHRAN'S FURNITURE CO.

Phone 447

633 SERVICE STATION

Phone 633

E. H. MARTIN SHOE CO.

FELDER'S GROCERY

Phones 65-66

McCOMB LUMBER & COAL CO.

Phone 1137

GILLIS DRUG STORE

Phone 946

KRAMERTON GROCERY & FEED CO.

Phone 1222

JOHN'S PLACE

Phone 1587

KALIF & TODD

Cash Grocery

— Ready-To-Wear

Phone 236

NOEL'S AUTO ELECTRIC SERVICE

111-3rd Street

Phone 904

F. W. WOOLWORTH & CO.

A. B. WILLIAMS

CATCHINGS' FUNERAL HOME

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FRITH'S DRUG STORE

Phone 476

BEARD'S DRUG STORE

Phone 1-2

J. D. FLY

Gents' Furnishings

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COMPLIMENTS  
OF

XAVIER A. KRAMER



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. A. J. Aven, Clinton, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young Peoples Leader—Miss Edwina Robinson  
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Paid Leaflets for Home Mission Week of Prayer March 5-9.

The following will help as you observe Home Mission Week of Prayer. You will note that no leaflets are listed for W. M. S. use, the pageant being prepared primarily for Women's Missionary Societies, their W. M. U. young people's organizations participating:

**The Light Dawns—Pageant of Home Missions—**  
(19 adults, may be all women; group of children; 1 each W.M.S., Y.W.A., G.A., R. A., and Sunbeam members) Price.....10c

**Leaflets for Young People—**

**For Young Woman's Auxiliary**

"You Did Not Forget".....2c

**For Girls' Auxiliary**

"My Word Shall Not Return Void".....2c

**For Royal Ambassador Chapter**

Mike of the North End.....3c

**For Sunbeam Band**

"Eeny-Meeny-Miny-Mo".....3c

Send remittance with order, please, using 2c or 3c stamps (2c ones preferred). Order early from

**W. M. U. LITERATURE DEPARTMENT**  
1111 Comer Bldg., Birmingham, Ala.

Fifth District held three very profitable Institutes and the keyword for these meetings might be Enthusiasm, for the ladies braved the most disagreeable weather possible, on the 19th at Kosciusko. It rained incessantly all day so much so that it was impossible for the Winston County ladies to reach Kosciusko but the local W. M. U. was present despite the downpour. On the 26th at Mathiston both counties, Webster and Choctaw, were well represented and both new superintendents were present and all manifested great enthusiasm over the work. January 30th at Artesia the following counties were represented, Clay, Lowndes, Noxubee, Oktibbeha, with all superintendents and a large delegation. Not rain this day but the coldest weather of the winter. Yet it didn't keep these enthusiastic workers away. Four pastors were present at this meeting.

Our Institutes show enthusiasm, zeal and interest in the Master's work. I wish to thank the W. M. U. ladies who expressed their interest in me, after hearing of my auto accident and I am happy to say I am about all right now, deeply grateful that my life was spared and am ready to be of use in His Kingdom.

Mrs. Isham Evans.

## REPORT OF WOMAN'S WORK OF PINGTU COUNTY DEC. 1933

We thank our Father for giving us another fruitful year in the Pingtu field, souls continue to be saved in our midst and saints built up in the faith. We still believe one of the best ways to edify believers is to create a longing to see the lost saved. And this keeps us to prayer and feeding on the WORD.

A number of our churches have maintained their every night Bible study and prayer groups the three years since our revival began. These groups meet in churches, schools and homes. Some are studying through the Bible chapter by chapter. Others are using other methods. At present Mrs. Pierce's Easy Text Book on Baptist Beliefs is being largely used. This little book helps us to understand what we believe and why we believe it. Many are now able to read the Bible who were entirely illiterate. Wish you could see the snap of some of these women recently taken. Yesterday, Dec. 24, the last Sun-

## YOUNG PEOPLE'S COLUMN

### CONGRATULATIONS! DISTRICT 7

Every Associational Young People's Leader (with one exception) was present at her Institute. It is as we come together and talk over our problems and thrash them out that we go forward. These meetings have been most important! The fundamentals have been discussed and presented.

### A COUNSELOR'S PRAYER

"Put me in touch with the heart of the Boy,  
Let me study his doubts and fears.  
Let me try to show him the Way of Life  
And help him avoid its tears;  
For the heart of the boy in its buoyancy,  
Is one that is pure and free,  
So put me in touch with the heart of the Boy,  
The heart of the man to be."

Is your Sunbeam, G. A., R. A. and Y. W. A. helping in the One Hundred Thousand Club? Of course you want to do so, don't overlook it. Probably several individual members can join also. The plan is for a member to contribute \$1.00 a month to the special 100,000 Club fund to apply on the debts of the boards. Have each organization join "as one member," write on the back of the card the names contributing and collect the \$1.00 each month, give to your church treasure to send to Dr. R. B. Gunter.

### RIDGECREST CAMP

#### "After Ten Years"

To help us "celebrate," Mrs. James, Mrs. Cox and Mrs. Armstrong plan to be present. Dr. Kyle Yates will be the Bible lecturer. The theme will be: "With the Inviting Christ at the World's Crossroads."

"Nobody knows what a boy is worth  
A boy with a mind that's keen,  
A boy who whistles around the place  
And lives a life that's clean.

Nobody knows what a boy is worth  
And the world must wait to see,  
For every man in an honored place  
Is a boy that used to be."

day of the year our hearts were rejoiced when a number of our elderly women who had finished the 52 script verses prepared by our W. M. U. head office in Shanghai wished to recite these verses from memory. Truly they have stored His Word in their hearts that they may not sin against Him.

Another favorite method of storing the Word in the heart is through Scripture Choruses. They sing Psalms, the Lord's Prayer, Ye must be born again, and many, many others. In fact almost any verse the speaker takes for a text he seems able to fit to a tune which he leaves ringing in the hearts of hearers.

Evangelistic bands continue to held meetings over the county, not only in the 32 churches but in any place where a nucleus of Christians are found and of course in places where there are

no Christians. The unsaved are being saved and Christians strengthened.

Our colporters follow up these meetings with their Bibles and Script portions, often they cannot supply the demand for Bibles. Last year there were more Bibles sold in Shantung than in any other Province in China, with Hwanghsien and Pingtu being the two cities reporting most sales. We praise Him that the Word is being implanted in so many hearts.

The Bible Class here in the city is a source of strength to the entire county. Christians come to this class and go at their convenience. Some remain for several months, some only two weeks or a month. Classes are attended mornings; then all divide into groups and go out seeking the lost each afternoon. Never has the old city of Pingtu before had so much preaching and witnessing and truly many are turning to the Lord. In the autumn they were praying that they might be able to win 200 before Christmas. I do not know how many were saved; one was heard to say recently, Praise the Lord He enabled me to win ten. Then after supper they meet again for more Bible study and prayer. To the night classes are added teachers from our schools, some from the hospital staff and any whose duties call elsewhere during the day. We have not had a time when the Christians were so eagerly seeking to know His word. Our Sunday W. M. U. meetings are verily soul-saving meetings. The interesting ones whom these witnessing groups have found during the week are gathered into these meetings and many are saved in the after meeting when the altar call is given.

The week of prayer, Dec. 4-8, was well attended. Friday the 8th a blessed day indeed. Our day started 5:30 A. M. and continued without intermission till 8:30 P. M. Each one was of course at liberty to come and go at any hour. We were happy to have the brethren meet with us on that day. How fervent were the prayers and how interested were the people in seeing on the map of the world, places where Baptists live and worship. It touched many hearts to know that they were praying for us as we were praying for them, that together we were meeting at the throne of grace. It was indeed heartening to them to know that there are so many Baptists in the world.

Our offerings were made for Jerusalem; our hearts were warmed at the thought of sending the Gospel message back to Jerusalem. The amount was beyond what we had hoped for, all were made glad by giving and praying for the City of David. And praying for the peace of Jerusalem.

Please continue to pray with us that many, many more may be saved. The great multitudes are still in the darkness, bowing down to gods made with their own hands.

Sincerely yours in His service,

Pearl Caldwell.

—BR—

Geo. Alexander Carver goes as a missionary to China. He is a son of Dr. W. O. Carver of the Louisville Seminary.

We regret to learn that the health of Dr. H. M. King of Calvary Church in Jackson is not up to normal since a recent attack of influenza, and on the advice of his physician he and his family are resting for a little while down on the Gulf Coast.



## The Baptist Record

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P. I. LIPSEY, Editor

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## East Mississippi Department

By R. L. BRELAND

Deacon R. L. White died at the home of his son at Union on Feb. 1. His home was at Newton, but he died while visiting at Union. Bro. White was a good and useful Baptist. He lived many years in Neshoba County, but later located at Newton. He reared a large and honorable family of boys and girls one of whom is Hon. C. C. White, a member of the State Railroad Commission. He was perhaps 80 years old.

The North-Central Baptist Bible Study Assembly will hold its monthly meeting at Grenada on Monday, February 19, 1934, at 10 A. M. The program has not yet been announced, but it is usually very interesting and helpful. You will be welcome.

Speaking of Baptist Bible Conferences, I notice that monthly conferences are being held in most every part of our state. They are very helpful. The Northeastern Conference at Ecu is the only district conference we have. I feel that it would be a very helpful and a good way to better understand each other if we could have a statewide conference along similar lines somewhere, sometime this summer, say in June, and have three or four days of worship, Bible study, prayer and fellowship.

I noticed in the papers that Rev. D. A. (Scotch) McCall had been called as pastor by the Philadelphia Baptist Church. No indication was given as to his mind in the matter. Great opportunity for service there.

I also notice that Rev. W. R. Cooper has resigned the church at Drew to accept the pastorate of Tylertown. We regret to lose so good a man from this part of the state, but congratulate south Mississippi in its good fortune.

The two churches, Big Springs and Sylvarena, have called Rev. J. L. Scumby, of Eupora, jointly, he to give the two churches one

Sunday in the month. These churches are located a few miles west of Water Valley.

Pastor J. M. Metts has in progress a Sunday school course this week. He planned on having a Bible Institute beginning the 19th, but his plans were thwarted because he failed to get speakers at that time.

Rev. W. H. Lowrimore, who lives near Coffeeville, serves Pleasant Grove, and Hopewell churches in Yalobusha County, and Parker church in Calhoun County. He seems to be quite effective and is a well liked preacher.

I am enjoying the "Ten Minute Sermons" in the Record each week. They are short, to the point, full of truth and inspiring. Send them in.

Heard a leader speaking over the radio the other night. He said that unless the crime wave was checked in this country, the murderers, high-jackers, kidnappers and like criminals would in a short while overthrow our government and undermine society. He gave figures to show that our nation is by far the most criminal nation on earth, not excluding Germany, Russia and China. A halt must come, but how? Will some one answer?

A number of our good churches in the state are pastorless now unless they have recently called a pastor. Among them are Ackerman, Greenville, Leland, Drew, Morton, Pelahatchie, perhaps others. These splendid stations should soon be manned so that the kingdom work may not lag.

Out at Scuna Valley Baptist Church last week the W. M. S. had an old-fashioned quilting like our mothers had years ago. The society had pieced a quilt and seeing that the Bible Institute needed some quilts, they came together in the home of Mrs. Ella Gum, the president, and soon had it quilted. Each one brought a lunch and had a regular feast at the noon hour. It was a good social hour and these women were doing a good deed. Other societies might follow suit.

I was talking to a rural pastor recently. He said that he had received but little for his services. Now, there is no excuse for this especially out in the country. If the members will make it a rule regularly to bring their pastor what they have on the farm—potatoes, meat, peas, corn, butter, chickens, and such like, they could feed their preacher well and never miss what they gave. Then a small amount of money for necessities will make the circle complete. You country brethren and sisters, try that. The preacher and family have to eat and they like just the kind of grub that you have on your table. How easy the task if they would only do it. Leadership will solve the problem.

## SUNDAY SCHOOL ATTENDANCE

FEBRUARY 11, 1934

Jackson, First Church	602
Jackson, Calvary Church	538
Jackson, Grif. Mem. Church	401
Jackson, Davis Mem. Church	323
Jackson, Parkway Church	91
Meridian, First Church	363
Columbus, First Church	356

## Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back. Only 75¢ at druggists.

## THE MISSIONARY SIGNIFICANCE OF NEW TESTAMENT FORM OF CHURCH GOVERNMENT

"I am planning to preach on the subject of Missions, and I want you to give me a passage of Scripture to read that would be appropriate to the subject," said a young student of theology to one of our professors. The answer came quick and positive: "Begin at the first verse in Genesis and close out at the last in Revelation; any passage between will make a good missionary text." So it is this morning that we are loath to pass up so many good passages of scripture that would give light to our subject, but we must select a few, and so we content ourselves with the reading of the following passages from the Book of Acts: chapter 1, verses 8 and 9: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Chapter thirteen, verse 2: "As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." Chapter fifteen verses 22 and 28: "Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barnabas, and Silas, chief men among the brethren.—For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." And may the Lord add His blessings to the reading of His word.

We believe that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be furnished unto all good works." We believe, also, that all of the scriptures in all of their teachings have a missionary meaning when properly understood and interpreted. We believe that all of the forms and ceremonies of the Old Testament have a missionary significance, and certainly, when we come to the New Testament, there is missionary significance to every word in it. The ordinances are beautiful in their missionary teachings; and the form of church government found in the New Testament is also missionary. God is a God of order and not of confusion and He has so ordained that everything about the church should lend itself to the accomplishment of the great purpose that He had in mind in establishing it on the



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## Feen-a-mint FOR CONSTIPATION

earth. That purpose is, that the church should be a missionary institution. Its teachings, doctrines, ordinances, and government must be in accord with that great purpose.

"There are three forms of church government, indicated by these terms: Episcopacy, Presbyterianism, and Congregationalism.

"Episcopacy recognizes the right of bishops to preside over districts of country, and one of its fundamental doctrines is that a bishop is officially SUPERIOR (emphasis here and elsewhere, in quotations, ours) to other ministers. Of course, a modern bishop has under his charge the "Inferior Clergy," for it is insisted, that the "ORDAINING POWER," and "THE RIGHT TO RULE," belong to the Episcopal office. Those who adopt the Episcopal form of church government, believe that there are three orders in the ministry—namely, deacons, elders, and bishops.

"Presbyterianism recognizes two classes of elders—preaching elders and ruling elders. The pastor and ruling elders of a congregation constitute what is called "the session of the church." THE "SESSION" TRANSACTS THE BUSINESS OF THE CHURCH, RECEIVES, DISMISSES, EXCLUDES MEMBERS, etc. From the decisions of the session there is an appeal to the presbytery; from the action of the presbytery there is an appeal to the Synod; and from the action of the Synod an appeal to the General Assembly, whose adjudications are FINAL AND IRRESISTIBLE.

"Congregationalism antagonizes with Episcopacy and Presbyterianism, and distinctly recognizes these truths:

1. That the governmental power is in the hands of the people.
2. The right of a majority of the members of a church to rule, in accordance with the law of Christ.

(Continued on page 13)

**Chest Colds**  
.... Best treated without "dosing"  
**VICKS**  
VAPORUB  
STAINLESS now, if you prefer



## Sunday School Lesson

W. A. Sullivan

February 18, 1934

Jesus Helping Human Need  
Matthew 8:1-10:1

Matthew follows his account of the Sermon on the Mount with the record of a group of miracles in which Jesus is presented as giving Himself without measure and without stint to the work of helping human need. In addition to two comprehensive statements (Matt. 8:16-17; 9:35) of how Jesus performed a great number of mighty works of healing, he gives at more or less length an account of ten great miracles. In these mighty works Jesus appears as helper, deliverer, Savior.

1. He Helps Every Sort of Need. Ever since sin entered into the world mankind has been driven helplessly to despair by disease, danger, demons, and death. From these things Jesus came to deliver and to save. That work of deliverance engaged Him exclusively every day of His earthly ministry. Wherever life is unclean, fevered, paralyzed, emperiled, blind, dumb, demon-possessed, hopeless, dying, Jesus comes to help and redeem. There is no need which He cannot supply. He is able to deliver. He is Master in every realm that touches human life.

2. He Helps Every Class of People. Especially did He help the outcasts, the friendless, the rejected. The leper avoided by all men was no longer an "untouchable" when he met Jesus. "Jesus reached forth His hand and touched him." The great Healer was just as ready to heal the poor slave as He was ready to heal the slave's noble Roman master. The position of woman two thousand years ago was little better than that of a slave. It is doubtless significant that two of this group of ten miracles were performed to meet the needs of women—Peter's mother-in-law, and a poor despairing woman whose health was hopelessly gone. Greek culture, Roman law, Pharisaical religion had no care for the paralyzed bodies of men, neither for the unseeing eyes of the blind, nor for the dying children of those days. The demented and demonized of the world were studiously avoided, or bound with fetters and chains. It is tremendously significant that only in those lands where the gospel of Christ has been preached have women and children come to be regarded as people, hospitals for the relief of the sick and suffering been established, human slavery outlawed. The work which Jesus began on such a great scale in Galilee goes on in every part of the world where His gospel is preached. "The blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."

3. Jesus' Help Was His Response to Faith. To the poor leper who came worshipping Him, and saying, "Lord if thou wilt thou canst make me clean." Jesus, as He put forth His hand to touch him said, "I will: be thou clean," (Matt. 8:1-4). In the presence of the centurion's marvelous faith (Matt. 8:5-13) Jesus said to those following Him "I have not found so great faith, not even in Israel." Turning to the centurion He said "As thou hast believed, so be it done unto thee." To the terrified disciples who thought they were about to be destroyed by the storm and the sea (Mt. 8:26) He said "Why are ye fearful, O ye of little faith?" Four friends brought a paralyzed man into the presence of Jesus (Mt. 9:1-8) Matthew, like Mark, says "And Jesus, seeing their faith, said unto the sick of the palsy; Son be of good cheer; thy sins be forgiven thee." To the shrinking, afflicted woman who came to touch the hem of His garment (Matt. 9:20-26) He gently said "Daughter, thy faith hath made thee whole." To the two blind men who followed Him crying that they might receive their sight (Matt. 9:27-29) He said "According to your faith be it unto you." Wherever Jesus healed, faith on the part of some one was either expressed or implied. He looks for faith and never disappoints it. "A bruised reed will he not break; and a smoking flax will he not quench." It is said of Him on one occasion in Nazareth (Matt. 13:58) "And He did not many mighty works there because of their unbelief." The omnipotence of God is hindered by man's unbelief.

4. He Helped Others at the Cost of Great Suffering. (Matt. 8:16-17.) Something in the word or manner of Jesus as He healed the multitudes reminded Matthew of the prophecy of the Suffering Servant in the fifty-third chapter of Isaiah: "Himself took our infirmities and bore our sicknesses." Also it is said in that same chapter that He was a man of sorrows and acquainted with grief, that the chastisement of our peace was upon Him, that by His stripes we are healed, and that the Lord hath laid on Him the iniquity of us all. Whatever else that prophecy may mean, we may be sure that it means that Jesus so closely identified Himself with mankind as to literally take into His own heart and life the pain and suffering that breaks our hearts. When the hem of His garment was touched by the finger of faith "Jesus perceived that virtue was gone out of him" (Mark 5:30). He gave Himself. He emptied Himself. It has been said that "Jesus, when He was born, was wrapped in borrowed clothing; was rocked in a borrowed cradle; rested his weary head on a borrowed pillow; made His triumphal entry into Jerusalem on a borrowed colt; was clothed in a borrowed shroud, placed in a borrowed coffin, and buried in a borrowed grave."

5. He Calls Us to Help (Matt. 9:35-10:1). Matthew said (4:24) "And Jesus went about all their cities and villages teaching in their synagogues, and preaching the gospel of the kingdom, and healing

every sickness and every disease among the people." He repeats those words (Matt. 9:35) outlining again His kingdom program for this age: (1) teaching, (2) preaching, (3) healing. Jesus saw the multitudes about Him. Those aimless throngs reminded Him of great flocks of sheep wandering here and there without a shepherd to feed, to protect, or to guide them. He thought of those multitudes as wide fields white unto harvest, but with few laborers to gather the wasting grain. The task was too enormous even for Him. What can He do? What did He do? He called His intimate followers to pray "that the Lord of the harvest will thrust out laborers into his harvest." After they prayed He sent them out (Matt. 10:1) to do the things they asked for. He has never changed His program, nor His method. He still calls to prayer. May He help us to pray and to go out in the name of Jesus, clothed with His power, to help Him help human need.

—BR—

### REMOVING THE BLIND SPOT

In his address at Washington before the Northern Baptist Convention, Reverend James D. Morrison made this thought-provoking statement: "The church has had a great deal to say in recent years about the selfish, short-sighted, and un-Christian practices of an industrial order that saps the life blood from the worker and throws him on the scrapheap at forty-five or thereabouts. But all the while she seems to have had a blind spot with regard to her own practice of conveniently forgetting her own servants who have toiled faithfully, oftentimes at a salary which prevented them from laying by anything for the premature retirement to which she had forced them."

The Relief and Annuity Board of the Southern Baptist Convention is the answer to this indictment. The growing work of this Board is the effort of an entire denomination to deal justly with its faithful and worthy servants. Much has already been accomplished and will yet be accomplished by this Board through its old Annuity Fund. Then our foreign missionaries are all being protected against dependency in old age or disability through the special Pension Plan now being administered by the Relief and Annuity Board, and vastly more will be accomplished through the successful working and the wider application of the Service Annuity Department. To this end the churches of the Southern Baptist Convention are now called upon to give evidence of having a good conscience toward God and their ministers by their readiness to participate with them in this far reaching plan for the prevention of old age dependency. Churches that can do this and neglect or refuse to do it cannot be said to be less selfish, short-sighted, or un-Christian than those industrial organizations that have failed to provide against the dependency of their employees. Worldly interests will doubtless say to

## Why the Sudden Change to Liquid Laxatives?

Doctors have always recognized the value of the laxative whose dose can be measured, and whose action can be thus regulated to suit individual need.

The public, too, is fast returning to the use of liquid laxatives. People have learned that a properly prepared liquid laxative brings a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

*The wrong cathartic may often do more harm than good.*

Dr. Caldwell's Syrup Pepsin is a prescription, and is perfectly safe. Its laxative action is based on senna—a natural laxative. The bowels will not become dependent on this form of help. Dr. Caldwell's Syrup Pepsin is at all druggists. Member N. R. A.

such churches, "Physician, heal thyself."

Southern Baptists denominationally can accomplish much through their Relief and Annuity Board, but "this much" will depend upon how much they will cooperate with it.—Thos. J. Watts, Executive Secretary, Dallas, Texas.

—BR—

### MY PRAYER FOR 1934

Lord, give me faith for Thirty-Four

And love enlarging more and more  
And hope to help me on my way  
And sturdy strength for every day.

I do not ask for wealth or fame,  
No special favors do I claim,  
I only crave the right to share  
What most enjoy or bravely bear.

Lord, make the winding pathway clear.  
Break every fetter wrought by fear.

Give wisdom for each tangled task  
The will to work, I humbly ask.

I beg the boon of gentle grace  
To glorify the common-place,  
To see and recognize the worth  
Of every creature on God's earth.

Lord, teach me truly how to live,  
To garner much, but more to give,  
And, day by day, as best I can,  
To be, indeed, a gentle-man.

David E. Guyton,  
Blue Mountain, Miss.

## Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

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## A GREAT PREMIUM ON FAITH

God places a great premium on faith: "But without faith it is impossible to please Him." (Heb. 11:6). The Lord Jesus did not hesitate to tell the woman: "Thy faith hath saved thee." And also He was very bold to say: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." (Jno. 6:47). Also it is written of Abraham that, "He believed God; and it was counted it to him for righteousness." (Gen. 15:6). Also in the New Testament it is written: "Ye are all the children of God by faith in Christ Jesus." (Gal. 3:26).

But why is it so?

It is because humanity is depraved by nature, and utterly incapable of rendering any act of homage, or even of service to God.

But God has made provision for us that our sins may be purged, and that our standing before Him may be perfect: But how?

The plan is clearly set forth in John 3: 16.

The great sacrifice that the Lord made on Calvary for us, as our substitute, laid the foundation for our justification, but not without faith.

As strange as it may seem to some God has a will and a way of His own; and He has determined how men must be saved; and we are plainly told that, "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21). But men disregard God's will and way, turn from it with scorn and disdain and say: "It can not be so, for that would be too easy." They will also say: "Such doctrine is dangerous, for that would license men to sin." It is sad but true that millions are perishing because they will not believe God.

But God is not unreasonable. He does not ask us to believe Him without evidence. He has furnished us all the proof that is needed. He took Abraham and made of him a great nation of people. To them He gave His laws; raised up among them His prophets to speak to them; and last of all He sent His Son and hath spoken to us by Him.

He did not ask the people to believe that Jesus was the Christ, the Son of God, simply on His word, but piled up proof after proof, until there was no excuse. All things which were written by the prophets concerning His birth, His life, His works and His death were fulfilled to the letter. And not only so, but His claims were attested by miracle after miracle; and then as a climax, after three days He came out of the grave without His body seeing corruption. He demonstrated all these things by "many infallible proofs." And now He simply requires us to BELIEVE — not haphazard — but because of "infallible proofs." But since all the evidence has been given and all the proofs made, men are without excuse. And, so, every man, whether he is an atheist, infidel, agnostic or common unbeliever must spend eternity in hell where all men will be that refuse to believe God, and spurn His offer of mercy and salvation wholly of grace by faith in

the Son of God alone. There can not be any insult as great to God as that of making Him a liar by refusing to believe the record that He gave of His Son.

J. E. Heath.

## VISITING FLORIDA

I am living in Canaan now. The happiest man on earth. There are more kinds of work being done in Pensacola than I have found in any city, most all the streets are being repaired. Three-fourths of the houses need painting. The city is more than 200 years old, and looks it. Ships from afar, bring fish by the thousands of tons into this port, and it is shipped to every country in the world. One-fourth of the city smells "fishy." I have seen several men who told me that they had never eaten any meat. Eat fish. Some of them reminded me of the philipinos. I have been in Pensacola two weeks. In hunting for a room, the second call I made, I found Comrade W. A. Boyd at 24 East Romano Street. He and his wife own a rooming house. He soldiered with me in the Philippines. He heard me preach in Manila, Iloilo and Cebu. And as soon as I walked in and spoke he knew my voice. Not in 30 years have I found a man so glad to see me. It makes me happy to find men here who heard me preach 35 years ago on the opposite side of the earth, 14,500 miles away. Comrade Boyd has a wife and two charming children, "Pauline" 11 and "Bill" 7 and all four of them showed me every kindness. Bath and bed rooms in Pensacola are larger than "cow pens" in New York. My room is 25x25 ft. and well furnished. Pauline and Bill are as bright as can be, and as quick as lightning. I can take 100 girls and boys like Pauline and Bill, and build a railroad across Florida. Bill is helping me write this letter by asking questions.

I preached on last Sunday of January in Whitfield Memorial Baptist Church to a fine crowd. Brother McMurphy is pastor, his church has about 500 members and he is doing a great work. The Sunday night 4th of February I lectured "Jerusalem Under the Turks" in Emmanuel Baptist Church to a fine crowd. Brother E. C. Gillintine pastor. He is cordial and kind and he and the people made me feel at home.

I am traveling by bus line from Biloxi, Miss., to Washington, D. C., via Mobile, Pensacola, and Jacksonville, making such stops as I think good can be done. I like it fine. I can look out and see the country on both sides and in this way play the baby act. If I preach or lecture in all the towns I have listed I shall not reach Jacksonville before March 10th. In much of my work I have followed the pattern of Him, who said, "Let us go into the next town that I may preach there also." Jesus traveled fewer miles than 1,000, and preached in fewer places than 160. In the last 50 years I have traveled more than 1,000,000 miles and preached in 3,742 Baptist churches, houses, besides other church houses and other places,

## LOOK FOR THIS CROSS

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ASPIRIN



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When you go to buy aspirin, just remember this: Every tablet of real aspirin of Bayer manufacture is stamped with this cross. No tablet without this cross is GENUINE Bayer Aspirin.

Remember this for your own protection. Tell your friends about it for their protection. Demand and get Genuine Bayer Aspirin.



Genuine Bayer Aspirin Does Not Harm the Heart

MEMBER N. R. A.

court houses, theatres, parks, street corners. Jesus was an outdoor preacher and so am I. Baptists need more outdoor preachers.

Frank M. Wells,  
"The Soldier Evangelist"  
Pensacola, Florida.

## THINGS WORTH REPEATING

Your article in the Record of February 8th on "Seeking the Lost" deserves most serious thought. Is it not the usual custom to await the coming of the lost to our religious services, and if they do not come to lay the blame on them? We might as well be fishing where fish could easily be if they wished rather than where they actually are.

Truly preaching the gospel is giving it to the folks that need it. "Preacher and people alike contact the lost, must seek them where they have hid themselves away and refuse to come to church." "Compel them to come in" by going out into the streets and alleys of the cities is Jesus' plan and was His example. If they will not come to our churches let us by all means go get them. Jesus came to seek and to save. That was His main business. Can ours be different and meet His approval?

"The Blood of the Poor." Wesley's words deserve to be cited again: "People around me are suffering for food and clothing. I can not sleep unless conscience assures me that I have practiced the utmost self-denial in order to help them." What a picture is daily present to our eyes! Thoughtless extravagance and foolish waste by thousands forgetful of emaciated mothers struggling for bread for underfed and underclothed children. Our land teems with abundance while thousands are habitually hungry.

The Baptist Rescue Mission endeavors to put into working actuality these two valuable statements of what we ought to do. It stands for going to the lost with the vital gospel message, and it meets them at the point of their physical need. It feeds their hungry stomachs, but longs more and strives more to have their starved souls fed. It gives them a bed for rest to their tired bodies, but longs and strives

that they have rest for their tired souls through knowing the blessed Savior. And now we are reaching out our hands to such as those heartless men wanted to see stoned. Where can distress be found more real and more without possible human remedy than in the case of the poor deceived girl that trusted a being called a man and found herself a helpless mother of a helpless child? We at least have a refuge for her and tender sympathetic hearts and hands ready to minister as far as possible to her needs.

J. W. Newbrough, Supt.,  
Baptist Rescue Mission.

## NOTABLE BAPTIST IN ITALY

Dr. D. G. Whittinghill writes from his mission post in Rome, Italy, that "Italy numbers among its citizens some notable Baptists. People may be notable for their culture, for their usefulness and for their piety. We have a fairly good representation of all three categories. Several pastors have conferred great honor upon themselves as well as upon our mission. An excellent translation of the entire New Testament into Italian, a translation of Luke's Gospel into the Sardinian dialect for the British and Foreign Bible Society, a brilliant treatment of the Resurrection of Christ, a Hebrew Grammar in manuscript form all go to the credit of our former pastor. A scholarly pastor, Prof. L. Paschetto, a few years ago received the Pontifical prize for the best work on Ostia, the seaport of the Roman Empire. Another pastor has contributed to our literature seven volumes concerning historical, devotional and apologetical topics, two others have composed some valuable hymns for our church services one of whom was a distinguished poet and historian."

"No civilization can be better than its source."

## INDIGESTION, RUNDOWN

Mrs. Bertha James of 919 D St., Meridian, Miss., said: "When I became rundown thru poor appetite and indigestion, I took Dr. Pierce's Golden Medical Discovery and in a very short time I regained my lost appetite and it corrected my digestion perfectly." All druggists. Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice. New size, tablets 50c, liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."





## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Lura's letter reminds me that when you read our page with this letter, Valentine's Day will be here, and you may be enjoying the pretty Valentines your little friends have sent. It makes me think, too, of the time when I was a little girl, just your age, and of how for quite awhile before Valentine's Day, we used to put away every scrap of silver or gold paper, every piece of bright red or blue, or other gay color, every little bright picture, to make Valentines. How many beautiful stars, silver or gilt according to what we had, how many red, red hearts, have I cut for that important day, and what a great pleasure it was to all of us!

I wonder if you know that St. Valentine was a Christian martyr of the reign of the Roman Emperor Claudius, about 270 years after Jesus went back to heaven? His festival, in memory, I suppose of the day on which he was put to death, was observed on the fourteenth of February. The custom of sending Valentines had its beginning in the worship of the heathen goddess, Juno, on this same day, and by some accident, I don't know what, the Christian saint's name was taken for this use.

Don't forget that next week we will have a little story from Mr. Theodore, our friend who is preaching for us down in French Louisiana. And don't forget to send what money you can to help him on his way through the B. B. I. even if you can send but a little. He is doing a great work, and very appreciative of any help we can give him.

I know you are pleased with the number of letters we have this week, and so am I. We have one almost new Jeannie Lipsey Club, No. 14, and one entirely new member, Bubbles Jones.

Little Jeannie Lipsey in Clarendon, Va., is having measles now. Her sister Ann had it, but is up again, and now Jeannie is down with it. Better news next week, I hope.

Much love from

Mrs. Lipsey.

See if you can't work the last puzzle; it's not hard.

Bible Story No. 6: Feb. 15th

A Little Boy Helps Jesus!

John 6:1-14

One day, not long after Herod had killed Jesus' cousin and fore-runner, John the Baptist, Jesus said to His disciples, "Let's go over on the other side of the Sea of Galilee and rest awhile." So, from Capernaum, they went across the northern part of the lake to the eastern side, near a fishing place called Bethsaida Julias: a mile or two further on is the grassy spot where they stopped. But no rest or change was to be given our Lord, for there were many people on their way to the Passover feast at Jerusalem, and many had curiosity to see the wonderful "signs" which this strange Healer did. Jesus, sitting on the hillside with his disciples, said to Philip, "How are we going to be able to buy food for this great crowd?" Jesus knew what He would do but He wanted to know whether Philip had faith in Him to feel as He did about it. But Philip replied, "Why, Lord, it would take more than thirty dollars worth of loaves to give all these people just a little." Andrew, Peter's brother, said there was a little boy there who had five loaves of barley bread, and two small fishes, but they certainly were not equal to the needs of so many. These fish were the small dried fish, like sardines or herring, that poor people ate with this

brown bread. The little boy, it seems, was willing to give his lunch, so Jesus took it after the disciples had seated the people in companies of fifty each, and broke, and gave it to the disciples and they to the company. We do not know how this miracle was done, but five thousand men besides women and children, ate all they wanted. Before they ate, Jesus asked a blessing on the meal, and this is a lesson for us, little girls and boys, isn't it? We must thank Him for our food. Another lesson, too, He gave, when the abundant dinner was over: don't be wasteful. He said to the disciples, "Gather up the broken pieces, that nothing be lost," and twelve wicker baskets of good were left from the boys' lunch! Perhaps these were taken to the poor or perhaps they fed the disciples themselves, and their families. The people were right when they said that was was "the prophet that was coming into the world."

—o—

Grenada, Miss.

Feb. 1, 1934.

Dear Mrs. Lipsey:

I am sending my dollar for February. I am glad that we are going to help Bro. Cormier. Sunday will be my birthday. I will be eight years old. Love,

Mary Nell Rayburn,

Jeannie Lipsey Club No. 14.

I'm certainly proud of our Jeannie Lipsey Club No. 14. Thank you so much. I'm expecting to spend tonight at the Mississippi College Hospital, and perhaps may see your brother Harry.

—o—

Clarksdale, Miss.

Feb. 7, 1934

Orphanage \$2.00

B. B. I. \$1.00

J. L. Club No. 4.

"Friend."

The rain and ugly weather didn't keep your letter back, dear Friend! We are so glad to have it, and the money that means so much to us. We send you our love.

—o—

Mathiston, Miss.

Feb. 3, 1934.

Dear Mrs. Lipsey:

I am not a member of the club but would like to be. I am sending twenty-five cents for the orphans. I will be ten years old in March. I have been reading the letters from different people for some time and have been wanting to write to you, and to join the club.

Your friend,

Bubbles Jones.

We are so glad to have you as a member with us, my dear, and your twenty-five cents will go to the orphans. I am writing you about our clubs, and perhaps you can get up one in Mathiston. My birthday is in March, too: what is the date of yours? Mine comes too often these days. Come to see us again.

—o—

Wesson, Miss.

Feb. 3, 1934.

Dear Mrs. Lipsey:

Now I think I will start writing you again, for I stopped not so very long ago.

My dime is in with Lura's money. I guess I must stop now.

With love,

Abbie Miriam Clark.

Your dime got here all safe, with Lura's money, and is a part of the dues of Jeannie L. Club No. 3, Abbie. You mustn't stop writing to me: I'll look for another letter next month. I'm obliged for this one and the dime.

Route 3, Wesson, Miss.

Feb. 3, 1934.

Dear Mrs. Lipsey:

I have waited so long to write to you that I fear my letter will not reach you in time.

It is so cold now and I wish it were summer time. We have only five or six more weeks of school, only 7 months will the school year be in all. I have heard that other schools (some) are going to have seven months too.

Valentine's Day is not far off is it? I think I shall give away nineteen Valentines and several homemade ones.

Enclosed is one dollar (\$1.00) for Jeannie Lipsey Club No. 3. (The dues are for January).

Your little friend,

Lura Clark.

Seven months is a short time for school, Lura. How will you use up five months of vacation? Perhaps Mother could get up a little school near your home, with three scholars to start with. Would you like that? Thank you all for the dues from Jeannie L. Club No. 3, and I hope you get a lot of Valentines.

—o—

Conehatta, Miss.

Feb. 9, 1934.

Dear Mrs. Lipsey:

I came up to grandmother's today and we were reading "The Baptist Record" and came across this letter from Fannie Mae and decided I would send in my answers.

I go to school at Sulphur Springs Consolidated School. Our church and school are close together; but we have the misfortune of losing our school house a few weeks ago but are continuing our school in the church.

Our pastor is Bro. J. L. Moore. He is a very fine preacher; we all like him very much. I am a little girl 12 years of age and take the eighth grade. My teacher is Mr. H. B. Fikes. I would be glad if you would send my father a copy of this paper, Mr. S. M. McDill, Conehatta, Miss.

I enclose five cents for the orphans.

Your little friend,

Ada Jean McDill.

Ada Ornament.

Thank you, Ada Jean; we are growing and the more the merrier. Tell your friends to come on in; the work is fine.

—o—

Eve—life bearer.

Moses—saved from water, Exodus 2:10.

Sampson—like the son, Judge 13:24.

Orpah—kind, Ruth 1:4.

Ruth—Friendship, 1:4.

Israel—Soldier of God.

Isaac—laughter, Gen. 17:19.

Ismael—whom God hears, Gen. 16:15.

Samuel—heard of God, Samuel 1:20.

—BR—

WITH THE MISS. COLLEGE

MINISTERIAL MISSION

BAND

—o—

The Ministerial Mission Band, composed of the ministerial students in Mississippi College, goes to Jackson each Sunday afternoon, visiting the Charity Hospital, preaching at the Old Men's Home, and at the city jail. A number of the students, also, preach each Sunday morning at the Old Ladies' Home in Jackson. Judging from the interest shown, the Lord seems to be blessing this work both to those visited and the students. At present there is an average of 12



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Beauty to Gray and Faded Hair  
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Hiscox Chem. Wks. Patchogue, N. Y.

ministerial students making this trip each Sunday afternoon.

It was my privilege to witness for Christ in the city jail last Sunday afternoon. The service was begun with two songs and a prayer. After reading the Ten Commandments and making a short comment on each commandment and concluding with the thought that the commandments within themselves could save no one but that they lead us to One, the acceptance of whom means eternal life. I then urged the lost ones in the jail to personally accept Christ as their personal Saviour. There was great interest shown and I as well as those who went with me thoroughly enjoyed the experience.

John W. Cook,

Student.

—BR—

JESUS ON THE CROSS

—o—

1

The Bible says on a morning bright  
As He hung on the rugged cross  
The day did turn to inky night  
And the earth did quake and toss.

2

We wonder why these things should be,  
If Christ was just a man;  
Why He should die for you and me  
To fulfill some human plan.

3

We wonder too, how the seal was broken  
With Roman soldier guard;  
How the third morning the tomb was open,  
And the soldiers staring hard.

4

Why the vail was rent in twain?  
As the Bible tells the story  
If a good man truly died in vain  
To win some fame or glory.

5

Nay, my friends, He's the Son of God,  
I refute any man-made scheme;  
I accept and claim His holy word  
Far above any earth-born dream.

6

The One who sat on Jacob's well  
And told of redeeming love;  
Who worked and toiled with His chosen twelve,  
Was surely from above.

7

The birds had nests in the shadowing tree  
The foxes had dens, it is said,  
But He who bore the cross for me  
Had not a place to lay His head.  
—A Layman Salesman

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LIQUID, TABLETS, SALVE, NOSE DROPS  
Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

Fine Laxative and Tonic  
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"What Saith The Scripture"  
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.  
C. S. Wales, Blue Mountain, Miss.



(Continued from page 9)

3. That the power of a church cannot be transferred or alienated, and that church action is final."

A study of the early church and churches, together with a study of the teachings of the New Testament, will clearly reveal that the form of church government was none other than congregational—democratic. The early churches were little democracies, and all of the above truths concerning congregational church government can easily be established with a "thus saith the Lord."

Now it is not claimed that other forms of church government have not been successful in missionary work or, that they are not being used in that direction, for we know that the facts in the case are to the contrary. It is claimed, however, that congregationalism—or New Testament church government—is that form of church government, and only that form of church government, that lends itself to the missionary ideals and commands of Christ, and that only in this form of church government, do we find missionary significance. If others have been successful, it is because they have obeyed the commission and commands in missionary activities while, at the same time, they have missed that form of church government, which when properly functioning, would have made possible even greater and more lasting work. Again, it is not claimed, in this discussion, that the congregational form of church government has always functioned as it should have in the missionary program of Christ; but it is claimed that this form of church government not only has missionary significance, but that it will function as no other form of church government when properly understood and when its principles are given proper application by the churches of Christ. We therefore proceed to show how the congregational form of church government lends itself to missionary endeavor and how that, in itself, it is missionary. Others are not!

1. The New Testament form of Church Government—Congregationalism,—as no other, exalts Christ, the founder of missions. He is the head of the church. There are no "bishops," "arch-bishops," presiding elders," "Cardinals," "Popes," or other "higher ups," in the New Testament church to lord it over God's heritage. Christ is the head and the only head. There is no need for another smaller head or smaller heads. There are no satellite around the body of the church. There is one Son—the Son of God. The church is His body—He is the head. The church is His bride and, as such, He loves her. The church is His Temple—He built, and is building it. He commands and commissions His church. Through the Holy Spirit, He directs and leads His church. There is no need for any self-appointed agencies to take His place. He has never given to any one authority to act in His behalf in His relationships to the church. Congregationalism recognizes these fundamental New Testament truths, and accepts them as such, and,

thus, exalts Christ, as the Head of the church. Thus, and only thus, is Christ exalted in the church, in the heart of the believer, and in the eyes of the world. There is and can be no other one or ones who can occupy place or places of exaltation in the church. Christ and Christ alone. Christ, the founder of missions, is exalted; and when this happens, missions is well on the way.

2. The New Testament form of church government, as no other form of church government, increases dependence on the Holy Ghost, who is the Power of Missions. Jesus called out His church and then left it—, but only for a while. He sent the Holy Spirit who came and has been with the church ever since. His work has been manifested through the ages as He has led the churches of Christ from one victory to another. The churches have not always been faithful to this leadership, but He has ever been faithful to the Christ, who sent Him into the world, as He has labored with His churches. Now, since it is the business of the Holy Spirit to guide and lead the followers of Christ, and since Christ is the head of the church, it can readily be seen how the New Testament form of church government will increase a sense of dependence upon the Holy Spirit, who is here to represent Christ, the Head of the church. The other two forms of church government offer substitutes for both the Head of the church and the Holy Spirit, in that they—though they do not so teach in their doctrines—place human beings in places of authority, in the churches, and offer an intermediate agency in the priesthood and other forms of official interposition, which are entirely absent from the congregational churches. Therefore, we must conclude, that any form of church government that exalts Christ to His rightful place in the church, and at the same time recognizes its dependence on the Holy Spirit, is bound to be that form of church government that will more readily advance the cause that lies nearest to the great heart of God in Christ, which cause is that of World Missions.

3. The New Testament form of church government has missionary significance in that it, as no other magnifies THE CHURCH ITSELF. A member of a church of Christ belongs to a church, and not to a mere society or association of individuals. He is a part of the "body of Christ," the church. The church is the custodian of Missions. Christ left His missionary plans in the hands of the church and its membership: His disciples. The church, His Bride, His Body, the Temple, is magnified in the eyes of the believer, and in the eyes of the world, as being that one of all agencies which has had committed to it a great world task of evangelism. The church—not councils, not sessions, not boards of deacons, not assemblies, not conventions, not associations, not conferences, not synods, not presbyteries, not colleges of Cardinals,—and only the church, has this great task com-

mitted to her. Thus the church rises to majestic heights and assumes a great and honored place in the program of her Lord and Master as she endeavors to carry forward a missionary message to a lost world. A consciousness of this great truth plane of indifference, and send will soon lift any church above the them forth, with a holy zeal, to do the biddings of their Lord and Master. No overseer, no Popes, to tell the church what to do. No boards or councils to command her. She has been commanded by Christ, He is her Master; His voice is one of authority; she—His church—has received from Him a commission and He gave it directly to her, as the custodian of His world-wide program. Let this truth sink into her soul and we can readily see how it will exalt Him and send forth His great message on the wings of a renewed enthusiasm. The membership of other forms of church government must of necessity be held down on a lower plane, and be made to look up to the higher through man made system of ascending stairways. In the New Testament form of church government "there is nothing between," and the church stands magnified before the world as His, and her blood-bought band can join in the song:

I love Thy church, O God!

Her walls before Thee stand,  
Dear as the apple of Thine eye,  
And graven on Thy hand.

4. The New Testament form of church government makes much of prayer. Prayer is the means by which the Power of Missions is applied in the lives of all those who, in any way, witness for Christ. Read the Book of Acts with this great thought in mind and you will see the important place which prayer occupies in the missionary activities of the early church. Is there any connection between prayer and church government? Do certain forms of church government encourage prayer or not? We claim here that any form of church government that does not encourage direct prayer, to a Prayer-Hearing God, is not, and cannot be, missionary within itself, but, on the other hand, will stifle the spirit of missions. Last summer it was our privilege to visit the city of Mexico. We saw there many and wonderful things, but that thing that lingers in our minds, and will ever remain there, is the sad and pathetic sights we saw in connection with the worship of those poor slaves to Papacy. We say many men and women on their knees praying to the various saints in the various churches and cathedrals of that land. We saw evidences of their idolatry and priest ridden superstition. We saw the confessional in full sway. Red-nosed, potbellied, fat, and lazy looking priests taking confessions from poor benighted souls who, in their ignorance, were seeking, in that way, a means of communication with God. How sad! How terrible! Why? Because—for years and generations, these people have been the victims of a system of church government that has taught them, that the way to God, was through the

## End Rheumatic Pain With This Lemon Juice Recipe

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priest and the Saints. That being true, it is just another step to another conclusion which they also hold. If we are to approach God through the intermediate agency of priests and saints, forms and orders, ceremonies and rituals, it is also true that God must talk to us that way. Therefore it follows, that we must inevitably, under all such systems of government, look to other agencies and means for light and instruction, rather than to a direct approach to God. This means that prayer, in all of its purity, becomes a mockery and that the competency of the believer unto God in matters of religion, is not known, nor can be fully known, to any people who are held in the grip of any such form of church government. Prayer, therefore, real true prayer—, is set aside for that which is a substituting, and the poor victim wanders in the darkness. True spiritual development is lost on the part of the worshipper. He becomes a cog in a great wheel. His worship is mechanical. His vision is obscured, and his missionary desires—if indeed he has any—are thrown over on the shoulders of those who, to him, stand in the place of God, and, thus, the cause of missions suffers. There can be no real missions, in the New Testament sense, where there is no real prayer. On the other hand, where there are no forms and no orders of officers, in authority, in the church, there is developed in the heart of the believer a true sense of dependence on God, which leads to true prayer, and, thus, to a vision; and to an ambition to spread the gospel message from "the rivers to the end of the earth." Prayer, thus, becomes, in truth, the means of applying the Power of Missions—the Holy Spirit—to the witnesses of Christ. Thus, we see how the congregational form of church government has missionary significance in prayer.

5. And now, we come to the consideration of the individual and the government of the church. Which form of church government correctly appraises the value of the indi-

(Continued on page 16)

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## Baptist Student Union

M. S. C. W.

Sunday morning Mrs. John Smith of Columbus had charge of the opening program. Nancy Lee Franks, an Intermediate, and Betty Ann Couchman, a Junior, rendered a duet. Little Miss Cotton, a Junior, read scripture.

Vivian ("Dodo") Duffee was librarian in the skit given at B. Y. P. U. They checked out books of adventure, love, history, poetry, biography—all the same book, the Bible. Then they checked out the newest book "The Sweetest Story Ever Told," the Life of Christ. Vivian said, "It's not often that you get a whole library in one book, is it?"

The Y. W. A. had a buffet supper one night at which fifty were present. This served as one of the regular meetings.

We held a B.S.U. training school at the Workshop this week. Miss Cameron of our State Board taught the first part of the Teachers Manual, and Miss Bains of Louisiana State Board taught the "Young People and Adult Departments."

Mr. Williams, also of the State Board, taught the Junior Sunday School Class. The lesson was "The Sermon on the Mount." He also talked at prayer meeting on "The sufficiency of Christ" shown in the part of the verse "They need not depart"—Matthew 23.

We are head-over-heels in work planning for the B. S. U. Party, more about that later—So we'll bid you a fond good-bye for the time.

Margaret Gooch,  
M. S. C. W.

### Mississippi Woman's College

Dr. M. E. Dodd, President of the Southern Baptist Convention, President of Dodd College, and pastor of the First Baptist Church of Shreveport, Louisiana, addressed a large audience in Tatum Court, Woman's College, Thursday night. He spoke in enthusiastic terms of the return of an upward spirit among laborers, politics, and churches. "We are laborers together with God" was the text used by Dr. Dodd, and, in his forceful and sincere manner he urged his listeners to cooperate joyfully with all Christians over the world to bring a realization of the great forgiving power of God. Dr. Dodd's message was full of his own personal experiences in the Christian religion, and the audience was struck by the amazing amount of work that this man is accomplishing. Dr. Dodd gives all the credit for what he has accomplished to his partnership with God.

Dr. Dodd was presented by Rev. Bryan Simmons, President of the Mississippi Baptist State Convention, after the invocation by Mr. J. E. Byrd. Preceding the address congregational singing was led by Mr. Vernon Martin, choir director. The Woman's College Octet sang three numbers, "Crossing the Bar," a negro spiritual, and "Speak to

my Heart." Mr. Martin sang a solo.

The coming of Dr. Dodd to the campus of Woman's College was the occasion of the gathering of a large number of Baptist pastors from over the state on the campus. They were entertained in the dining hall at the dinner hour. The Life Service Band of the college gathered in the student activity room at five o'clock for a talk by Dr. Dodd. At this time Dr. Dodd talked on finding and knowing the will of God. At the close of the address in the auditorium an old-fashioned open forum was conducted by Dr. Dodd in which anyone could ask any question or make any statement.

The Life Service Band met as usual on Sunday afternoon in the second of its studies on POWER. The use that God can make of our personalities as channels of power if they are given over to Him wholly was the subject that was discussed by a group of the members.

The opening assembly of the young people's department of the Sunday school of Immanuel church again heard the subject of prayer discussed, this time as to the WHY of praying. The prayer that all Christians should pray is not a selfish one, but that laborers for the harvest should be provided that the world may know of the great forgiving power of God. Rev. H. L. Spencer, pastor of Immanuel Baptist Church, is bringing a series of connected and timely messages on the Holy Spirit. The whole program of the church seems to be going forward in a great way for the glory of God. The B. Y. P. U. Department of the church is increasing in effectiveness and numbers.

Woman's College is glad to greet several new students.

### State College

The Baptist students of Mississippi State College have enjoyed an excellent B. Y. P. U. Study Course this week. Mr. Wilds taught the course. The book used was the Plan of Salvation written by Dr. Austin Crouch.

Next week Mr. Leavell will be with us on the campus to study B. S. U. work. Every one is looking forward to his coming for he is one of the best loved Christian workers.

Baptist students realize that these men represent the highest type of Christian leadership and are eager to avail themselves of any opportunity to hear them.

H. C. Palmer,  
B. S. U. Reporter.

"No civilization can be better than its source."

"The self-seeking preacher will have a big job looking for a place and for somebody to help him get a place to suit him."

## OAK GROVE AND KNIGHTS VALLEY CHURCHES, CLARKE COUNTY

I have been serving Oak Grove church as pastor for nine (9) years and Knight's Valley for 8 years. Last year, 1933, the two churches decided to go half-time each. We began the first of the year and after trying it for a year both churches feel that it has meant a great deal to them.

We organized a B. Y. P. U. at Knight's Valley which has meant a blessing to the church and community. We have a fine number of young boys and girls, they are doing great work in their B. Y. P. U., getting ready for a greater work in the Lord's kingdom. Before we organized the B. Y. P. U. we had three men that prayed in the church, the number has increased until now we have (14) fourteen that pray in public. We had fifteen additions to the church, twelve by baptism, three by letter. Our offering was not what we wanted it to be, but we have put on a new plan this year asking each member to contribute 10 cents each Sunday for the church program. This plan was started February 1st and I think it's going to work fine. Knight's Valley is a small church but has great opportunities now.

Shortly after the organization of Knight's Valley we organized a B. Y. P. U. at Oak Grove with (20) twenty young people. They are doing some real work, and will reach the standard by April 1st. Since our organization here the church elected from the B. Y. P. U. two young men as deacons. Oak Grove is a small church with only 50 members, probably twenty-five active members. Now we have 18 B. Y. P. U. members, 15 of whom are systematic church givers. Some time ago we had a study course, 10 taking the course and each received a diploma.

Our offering increased last year. This year we have twelve tithers, and the church will double the pastor's salary this year and also double its gifts to the cooperative program.

The church has begun plans to build a pastor's home, and they want to put up the building this summer. This church has had a hard pull but we have held on and by the help of the Lord we are pulling through and I feel we are on the right road and are pressing onward. Pray for the pastor and his people of these two little churches that we may seek first the kingdom of God and His righteousness.

Yours in the service,  
A. P. Wells.

MISSISSIPPI COLLEGE

Sunday, February 4, three of us ministerial students went to the Old Men's Home and worshipped

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with them. We look forward, with a great deal of pleasure, to the visits with them. They always seem glad to see us. The old men call us their boys. We have a deep feeling for each of them. Whenever we go to see them they forget their ages and we are all boys together. They will never let us leave until we have promised to come back to see them. I'm sure that our work is being blessed out there. A great deal of sunshine is being brought into the lives of these old gentlemen through the services held by the "Mission Band" sponsored by the Ministerial Association of Mississippi College and made possible by the W. M. U. of Clinton.

Last Sunday we got to the Old Men's Home in time for the community Sunday school which is held there each Sunday afternoon. Grady Wells taught the Young People's Sunday School Class. He made the class period very interesting, laying special stress on "first things first." The young people said that they could not get along without Grady.

After the Sunday school was over Pearl Butler brought a short but very inspiring message, using for a text 2 Timothy 4:7. Pearl pointed out the things in the life of Paul that made it possible for him to make such an admirable statement. He also reminded us of our great privilege as Christians. Every one present seemed deeply interested in the message.

We feel that God is using us there for a great purpose.  
Bob Allen, Student.

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### WHAT IS THE BAPTIST WORLD ALLIANCE?

The unity of the Baptist people is one of the most wonderful facts on earth. It is easy to understand union among Catholics. They have a visible head—the Pope. It is easy to understand the unity of Episcopalians—it is symbolized in a visible episcopate. Other bodies (Presbyterian or Methodist) have synods exercising authority over the churches. Congregational independence, however, is in the very blood and bones of Baptists. Their associations, whether local, national or international, are voluntary and fraternal. There is therefore nothing in the world precisely like the voluntary fraternal unity in the Baptist World Alliance of the churches of our faith and order.

The functions of the Alliance are briefly yet sufficiently described in the Preamble to its Constitution, which we quote in full:

"The Baptist World Alliance, extending over every part of the world, exists in order more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and cooperation among its members; but this Alliance may in no way interfere with the independence of the churches or assume the administrative functions of existing organizations."

The distinctive character of the Alliance is set out in more detailed form in a statement of its "Aims and Objects" prepared jointly by the late President Mullins and by Dr. Rushbrooke, now the General Secretary. This also may be quoted in full:

"The words of the preamble to the Constitution of the World Alliance are quite clear; but in order to guard against specific misunderstandings we offer a detailed statement:

1. The Baptist World Alliance is a voluntary and fraternal organization for promoting fellowship and cooperation among Baptists.
2. It is not an administrative body, carrying on mission work or appointing missionaries.
3. It is not a legislative body, prescribing regulations binding on Baptists.
4. It is not a judicial body, handing down decisions governing other Baptist organizations.
5. It is not an authoritative body, controlling churches or other organizations. Such authority as it possesses extends only to its own activities.
6. It is, in accordance with the principles of the denomination, free, autonomous, and fraternal in all its relationships.
7. It is not responsible for financial obligations incurred by other Baptist bodies, or for controversies concerning matters of polity, doctrine, and practice. It is prepared at any time to help by counsel and advice on matters properly pertaining to its aims and purposes; but always with careful regard to the rights of other Baptist boards, unions, and conventions.
8. The aims of the Alliance are

moral and spiritual. It seeks to express and promote unity and fellowship among the Baptists of the world; to secure and defend religious freedom; and to proclaim the great principles of our common faith."

Such emphatic words should finally destroy any suspicion that the Baptist World Alliance could ever become a menace to Baptist liberty.

The Alliance has its rightful place in our denominational polity. Liberty can be vindicated only by demonstrating that it works; and the Alliance furnishes proof that a great Christian communion, held together only by common spiritual experience, can make upon the world an impact not less unified and effective than that which is made by means of centralized and authoritative organization—in other words, that spiritual forces can be trusted in carrying on the enterprises of the Kingdom of God. A living unity rooted in love answers the prayer of our Lord "that they may be one in us, that the world may believe." Unconstrained, free, spontaneous fellowship may appear feeble, but this alone is the true and full manifestation of the Christian spirit, and in the long run makes a deeper appeal in the world than aught else.

Such is the fundamental conviction sustaining our Baptist fellowship. It animates our congresses. They are not mere "religious jaunts." They express something without which we are not a religious communion, but scattered, ineffective, individual units; and they strengthen what they express. It is well worth while for our people to come, even at some sacrifice, to a World Congress. By the grace of God, Berlin next August will prove a center of vision and inspiration, and will see the beginnings of many a friendship that will gladden the coming years.

J. H. R.

### WHICH WOULD BE EASIER FOR YOU?

By Georgia Robertson

If your doctor said it was necessary in your case to give up candy, of which you were fond, would it be easier if it were banished from your home and office, or would it be just as easy to let it alone if it were within reach all the time? You know without making the test. Or, if it were your child would you feel you were giving him a square deal in carrying out the doctor's orders if you kept candy in his sight and also ate it before him? Would he be more likely to disobey orders with it in easy reach all the time to tempt him, or if you planned so he would seldom see it and would have difficulty in getting it? You know the answers.

Will it lessen drinking to have beer and light wines sold in a multitude of places where men, women, young people, and children continually have occasion to go—as grocery stores, drug stores, lunch rooms, restaurants and hotels?

Will there be less temptation to use alcoholic beverages when sold in these respectable places where

every one must go—even women, girls and boys—with beer and wine bottles on display and freely sold, with apparent perfect respectability and "good form" to partake of, or to have the same beverages sold in the old-time saloon behind darkened windows and screened doors as though something to be ashamed of, and indulged in only when hidden from sight and where women and young people were forbidden to enter, and into which self-respecting men used to be ashamed to be seen going?

And what of the vast army of young girls and young men who must virtually become bartenders in these stores and eating places unless they give up their jobs and face starvation for themselves and their dependents? If they remain they also have constant temptation thrust upon them.

These new-time saloons frequented by women and girls will cause more drunkenness than the old-time saloons.

Are you going to be one of those who by your example will help to make serving alcoholic beverages fashionable and popular among your "set" and so be instrumental in causing drunkenness? Are you going to make no protest against having hundreds of licensed places in your town? Dare you say it does not concern you?

NOTES FROM MISSION BAND, MISS. COLLEGE MINISTERIAL ASSOCIATION, CLINTON, MISS., FEB. 4, 1934

My assignment today was the ladies' ward at the Charity Hospital, of the eight patients that I visited two were not Christians, one was just "supposed to be a Christian" but never went to church, and the other five were Christians.

The one who was just supposed to be a Christian told me that the reason that she had lost all interest in the church was that they had no pastor, they have a preacher who runs out to the church one Sunday afternoon each month and preaches, but he has full-time work in the city and has no time to give her church, as a pastor. Alas! This is only one out of hundreds of thirsty souls dying for the lack of spiritual leadership while worshippers of the almighty dollar gobble up more churches than they can pastor. Frankly, I do not believe that God has anything to do with such preachers. May God hasten the day when people will open their eyes to the fact that these men do not have the best interest of their spiritual welfare at heart.

Three of the Christians had been

doing what they could to point the unsaved ones to Christ, and I found them all anxious to hear about the plan of salvation. I know that the Holy Spirit was with me as I tried to show these poor wandering souls the way that would lead them safely home to the Savior.

Respectively submitted,  
Oliver C. Chance,  
Ministerial Student.

Reckless automobile driving continues to bring up tragedy after tragedy. It is easy to observe from newspaper reports that the casualty list from automobile wrecks is rapidly increasing. The "3.2" is already doing its stuff. Not just simply the "3.2" but it is the "thirty-two" and that which is still stronger. These two may not do much harm within themselves but it makes such a good smoke screen for bootlegging. And the half has not been imagined yet, with the high tax on whiskey. The machine age and whiskey are incompatible. No man can drink whiskey to excess and drive safely. He sees two ditches and runs in the wrong one, he sees two cars and dodges the wrong one. He takes chances that he should not. Our civilization can not go forward with the millstone of strong drink around our necks. If we must drink then let us turn back to the horse and buggy, the ox team and the bull tongue plow. Civilization can't steer the automobile of progress on a tank of whiskey.—Booneville Independent.

"The wise pastor will never let any ice form in the church on the subject of giving."

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(Continued from page 13)

vidual? Which form or forms obscure his importance? This certainly should be considered in any such study as we have before us. We are ready to say, that the New Testament form of church government alone gives to the individual his proper place in the church, and in the sight of God and man. As seen above, in the other forms of government, the individual is given little consideration and in many cases none at all. In some so-called churches, he is not even a member of the church—he belongs to a society of the church. The individual is last. Authority comes from above down to the individual. He has no recourse but to abide by the decision of his superiors in the church. Think of it—superiors in the church! Yet, that is exactly what is taught and proclaimed in any form of church government, where man-made orders and officers, exercise authority. The individual is overshadowed by his elders and superiors. He loses his sense of responsibility—if indeed he ever had one. His initiative is subdued, and he looks to others to heed those matters that concern his eternal and spiritual welfare. He pays the priest; or grows to lean on the religious views, practices, and position of others, and goes on his way rejoicing, oblivious of the fact that God is to hold him personally responsible unto Himself. If any one doubts the truth of these statements, all he has to do is to make a little investigations, and he will soon see their truth appearing. We find the extreme cases in Catholicism, but, what is true in Catholicism, is also true in all of her daughters. It is not hard to find, if one will only look for it. The competency of the soul unto God in religion, is one of the fundamental and outstanding teachings of the New Testament. New Testament church government fits into this great teaching. The individual is in a place of responsibility in the church. Her government recognizes his responsibility. He, and the other individual members, who make up the church, are equally responsible to God and equally responsible in the church. Each one has a voice in her affairs. Thus, the church becomes sovereign. There is, and can be, no other body in greater authority. The voice of the church is the voice of her membership, each one acting according to the leadership of the Spirit of God, and all together in harmony with the teachings of Christ. Of course, it must ever be held in mind, that we are speaking of members of the body of Christ who have been made anew, in His image, by the action of the Spirit of God. As God has dealt with each, as an individual, so He continues, in all things. As each soul is responsible unto God in its own relationships, so, it must be, in the body of believers. This liberty in the church must not be bought nor bartered. It is God-given and sacred and must be recognized by all believers alike. The New Testament church government does so recognize it.

A failure to recognize this truth is disastrous to the congregational

form of government. It is not hard to understand the origin of other forms of church government, when one looks upon certain tendencies that appear, even in these churches where the individual is supposed to be given equal responsibility. We have heard members of Baptist churches say, that they have been told, that they had no right to vote. Where is the individual in a Baptist church who would dare to take this God given liberty and responsibility away from another child of God? In many Baptist churches—falsely so-called—there are deacons who actually believe that they possess authority to rule. And woe unto that preacher, who dares to place before his church, any matter without first having the approval and the sanction of the board of deacons. And yet we call them Baptists, and they are supposed to have the New Testament form of church government. The deacons do not occupy a place of authority above any member of the church. They are servants of the church, and set to carry out the plans and policies of the church. But, when it comes to a voice in the affairs of the church, all of the believers are equally responsible and have an equal voice in all actions of the church.

It follows therefore, that any form of church government that would suppress individual responsibility, will, also suppress responsibility in Kingdom matters so that the missionary responsibility vanishes. Others become the responsible agents in the church; a proxy responsibility is established, and the missionary activities are left largely in other hands.

Again, as to the individual, we would like to say, that it follows, as a corollary to this truth, that individual initiative is destroyed where individual responsibility is minimized. And where there is no, or little, initiative there can be but little spirit of real missionary zeal. We do not wonder at the change in faith and practice that came to Judson, when we contemplate this truth. The thing that appalls us is, that so many can not see its value. There must be individual responsibility, initiative, and the elimination of all proxy-religion, if the missionary program of the church of Christ is to be successful. Look at the beginning of the modern mission era, and one is blind, who cannot see this plain and simple truth.

6. Once more, it is the firm conviction of ours, that the New Testament form of church government is the only form of church government that fosters a real and true spirit of cooperation, which we consider absolutely essential to the missionary enterprise. This truth finds its roots in the foregoing statements we have made. Since Christ is our only head and we, in Him, are equal, as believers, it remains only to say, that there must be cooperation between His followers in His churches. He has given our program to us. His are our commands. They have come to all of us alike. We must obey alike. To do this means, that we MUST CO-OPERATE. There is no escaping

this conclusion. A pure democracy demands cooperation at the hands of its membership. The New Testament church, in my mind, is the only pure democracy on earth. Furthermore, it is the only form of democracy that will be able to stand the tests of time. This is because of the fact that a true democracy, such as the New Testament church is, must go forward in cooperation, recognizing the above mentioned principles, which alone will serve to bind us solidly to the Rock of Ages. Other forms of church government, in the very nature of the case, cannot foster a real and true spirit of cooperation, for, without liberty, there can be no true cooperation. There must inevitably be found, in these forms, some of the spirit of coercion and the voice of human authority.

It also follows, that what is true of the individual in a true democracy, such as the New Testament church is, must be equally true concerning the several churches of Christ. The churches, as such, have the same obligations as the individual members. If there is to be cooperation on the part of the individuals; there must be cooperation on the part of the churches. We cannot escape this conclusion. The churches are free to cooperate with other churches in the great missionary work of Christ. This is New Testament. Consider the churches of the New Testament from this angle, and you will see that we have ample authority for such a thing as we call, today: "The Cooperative Program." Some say that the Cooperative Program is not New Testament, but we say: It is! "Go into all of the world and make disciples of all nations," said Jesus. He said this to each individual church member and to each church. The individual must seek to obey alike and so must the churches. Yes, we will obey alike, if we do His will, and that means cooperation. And cooperation, in the doing of His will, means the extension of His kingdom and the preaching of His message throughout the world—and that means MISSIONS — MISSIONS in the greatest, truest, fullest sense of voluntary cooperation. That alone will please God.

(Continued next week)

—BR—

EDEN

We had a great day at Eden last Sunday as our attendance was better than usual and an increased interest was manifested. The church was blessed with eleven additions, two for baptism and nine by letter, and the budget was over subscribed.

## HEADACHES Yield Quicker

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ed. Several of the members said, "Isn't it fine, we have had a revival in one day."

D. I. Young.

P. S. I think His coming is close at hand.

—BR—

MRS. J. J. TERRY

Mrs. J. J. Terry, wife of Rev. J. J. Terry, age 73 years, died Feb. 3, 1934, in Lincoln County, and was buried at Antioch church; her pastor Rev. B. E. Phillips, C. W. Smith, L. M. Sharp and myself officiating. Brother Terry and his wife were reared in Smith County, raised a fine family. She leaves a great heritage of fine children. She was a great woman. She is gone but not forgotten.

D. W. Moulder.

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